الصارم الربانی على اسراف القادیانی

The Sword of The Almighty Upon The Deviance of the Qadiani

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Imam Mustafa Raza Research Centre
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The Sword of The Almighty
Upon The Deviance of the Qadiani

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The Manifestation &
True Successor Of
Huzoor Hujjatul Islam

Huzoor Sayyidi Taajush Shariah
Hazrat Allama Mufti Mohammed
Akhtar Raza Khan Qaadiri Azhari
Allah Exalt His Excellence

For The Esaal e Thawaab of My Beloved Mother

Sayyidah Khadija Goolam Rasool

& Marhoom Sayyid Farooq

Allah Exalt them and all Marhooms of The Ahle Sunnat with an Exalted Place in Holy Paradise. Aameen Ya Rab'bal Aalameen.

Translator's Note

All Praise is due to Almighty Allah, Who creates as He Wills. Peace and blessings upon the Beloved Rasool ﷺ who is the best and greatest of Allah's Creation, who is the soul and the essence of Nabi Adam علیہ السلام, and the light in Hazrat Esa علیہ السلام when He was created without a father. Peace, blessings and Salutations upon the illustrious Ahle Bayt, and the Beloved Sahaba e Kiraam, and upon the Awliyah and Ulama e Haq, and upon all those who strive against the deviants, in order to protect the Imaan of the believers.

Alhamdu Lillah, before you is the English translation of the book 'As Saarimur Rabbani 'Ala Asrafil Qadiani' which is written by the beloved son of Sayyidi Aala Hazrat رضی اللہ عنہ, Hujjatul Islam Huzoor Haamid Raza Khan رضی اللہ عنہ. This book was written in refutation of the Qadianis, who are also known as Mirzais. They are not Muslims, but only claim to be Muslims. They follow the apostate Mirza Ghulam Ahmed Qadiani (upon whom is the curse of Allah).

One of their corrupt beliefs is concerning the returning of Hazrat Sayyiduna Nabi Esa علیہ السلام. This false belief has been refuted in this book by Huzoor Hujjatul Islam رضی اللہ عنہ. We should keep away from them and from all other deviants, as they are detrimental to our Imaan. We should always sincerely make Dua for Almighty Allah to keep us away from them, and to keep them away from us. I have added to this book some of the corrupt beliefs of the Qadiani (Mirzai) sect from Bahaar e Shariat Volume One of Huzoor Sayyidi Sadrush Shariah Alaihir Rahma, so that the readers have a general overview of their corrupt beliefs.

As with all my other humble efforts, I put my trust in the Mercy of Allah and His Beloved Rasool ﷺ, and through the blessings of Sarkaar e Ghauth e Azam رضی اللہ عنہ and all my Masha'ikh, especially Huzoor Sayyidi Taajush Shariah and Huzoor Sayyidi Muhad'dith e Kabeer, I have attempted with my humble knowledge, to translate this book.

This would not be possible without the Duas of my parents. May Allah grant my dear father good health and long life with strong Imaan, and virtuous deeds, and may Allah exalt my beloved mother in Holy Paradise, and allow me to always receive her Duas and blessings. Aameen.

My special appreciation to my wife and children for their continuous support and patience, while I am engrossed in my Deeni work. I must thank all those who have assisted in proofreading, editing and making valuable suggestions to this book, especially Hazrat Maulana Shakeel Qadri Razvi (London, UK), Brother Rukhsar Husain Qaadiri Razvi Amjadi (UK), and Brother Ahmed Sabir Suliman Qaadiri Razvi.Allah bless them all with the best of blessings for their devoted efforts. Aameen

I pray once again, through the Wasila of the Beloved Rasool ﷺ that Almighty Allah accepts my humble effort, and allows this translation to be a means of benefit for the believers. Aameen.

Kaam wo Le Lijiye Tum Ko Jo Raazi Karen
Theek Ho Naame Raza Tum Pe Karoro Durood

Sag e Mufti e Azam
Muhammad Afthab Cassim Qaadiri Razvi Noori
Imam Mustafa Raza Research Centre

The Corrupt Beliefs of the Qadiani Sect

Qadiani (or also known as Ahmadi or Mirzai) refers to those who follow Mirza Ghulam Ahmed Qadiani. Mirza Ghulam Ahmed Qadiani is the founder of this sect.

He claimed to be a Prophet and uttered blasphemy against the Ambia-e-Kiraam علیہم السلام, particularly against Hazrat Esa علیہ السلام and his respected, chaste, pure and truthful mother, Bibi Maryam. He has made such insolent statements against Hazrat Esa ﷺ and Bibi Maryam that listening to it will cause the heart of the Muslims to shudder.

However, the current alarming condition has made it necessary and thereby compelled me to quote his blasphemous words. Just the claim of Prophethood by itself kufr, and sufficient to have one cast into hell for all eternity, as it is to entirely oppose the Holy Qur'an and to reject the Finality of Khaatamun Nabiy'yeen ﷺ, yet he did not stop at this but instead he continued to make derogatory statements against other Prophets of Allah.

Thereby burdening himself with the curse of being a blasphemer, which consisted of hundreds of kufr.

The Shariah declares that the 'Tauheen' (insult) to any Nabi is confirmed kufr, even if the blasphemer acknowledges all the other Prophets and the other Essential Fundamental Principles of Deen.

To reject the words of any one Nabi is to reject the words of all the Nabis. Hence, the Holy Qur'an declares:

كَذَّبَتْ قَوْمُ نُوْحِ ۨ الْمُرْسَلِيْنَ

'The nation of Nuh, rejected the Prophets'
[Surah 26, Verse 105]

Not only did Mirza Ghulam Ahmed falsify and reject the word of one Prophet but he also claimed to be more superior to a Prophet. There is no doubt in such a person and his followers being kaafir (unbelievers). Anyone who doubts their kufr (infidelity) will himself become a kaafir. Some of the kufr statements made by him are as follows:

(1). He says that, 'In the Barahin e Ahmadiyyah, Allah has described this humble servant as Ummati and also as Nabi'. [Izala'e-Awhaam pg. 533]

(2). He claims that Allah has said, 'O Ahmed your name will appear even before my name'. [Anjaam Aatham pg. 52]

(3). He claims that Allah has said, 'O Ahmed! Glad tidings, you are my desire and you are with me'. [Anjaam Aatham pg 55]

(4). The evil Qadiani also attributed to himself, verses which are revealed concerning the beloved Prophet ﷺ.

وَمَآ اَرۡسَلۡنٰكَ اِلَّا رَحۡمَةً لِّلۡعٰلَمِيۡنَ

"And We sent you not, but as Mercy unto all the worlds"
[Surah 21, Verse 107]

وَ مُبَشِّرًۢا بِرَسُوۡلٍ یَّاۡتِیۡ مِنۡۢ بَعۡدِی اسۡمُہٗۤ اَحۡمَدُ

"And giving glad tidings of that Prophet who will appear after me.
His name is Ahmad" [Surah 61, Verse 6]

He claimed that the above verses of the Holy Qur'an are referring to him. (Allah Forbid) [Anjaam Aatham pg. 78]

(5). The cursed Ghulam Ahmed falsely claims that Allah says:

اَنۡتَ مِنِّیۡ بِمَنۡزِلَةِ اَوۡلَادِیۡ اَنۡتَ مِنِّیۡ وَ اَنَا مِنۡكَ

(O Ghulam Ahmed) you are like my offspring and I am from you and you are from me [Daafi'ul Bala, pg. 6]

(6). He says, "The Prophet's ﷺ Ilhaam (Divine Inspiration) and Wahi (Divine Revelation) proved to be false." [Izala'e-Awhaam pg. 688]

(7). He claims that 'Hazrat Musa's علیہ السلام predictions did not come true as he had wished and expected them to.' [Izala'e-Awhaam]. His aim of saying this was to try and demonstrate that most of the predictions of Hazrat Esa علیہ السلام were even more unsuccessful.

(8). He claims that the verse in Surah Baqara which mentions the incident of the dead person who was brought back to life after being struck with a piece of beef, was only used by Hazrat Musa علیہ السلام to create unnecessary fear (i.e. a threat) and it was actually a form of mesmerism. [Izala'e Awhaam pg. 775]

(9). He claims that the incident in the Qur'an relating to the miracle of Hazrat Ibrahim علیہ السلام and the four birds is also an outcome of mesmerism. [Izala'e-Awhaam pg 553]

(10). He says, "in the time of a certain king, four hundred Prophets predicted his victory but they were all wrong as he lost the battle and thus died on that battlefield." [Izala'e-Awhaam pg. 629]

(11). He says, "The Qur'an consists of vulgar and abusive language and its tone is very harsh." [Izala'e-Awhaam pg. 26-28]

(12). He claims that his, 'Barahine Ahmadiyyah' is the book of Allah. [Izala'e-Awhaam pg. 533]

(13). He says, Neither Esa علیہ السلام nor Musa علیہ السلام were true and perfect guides. [Arba'een vol. 2 pg. 13]

Let us now examine some of the blasphemous statements he uttered in particular against Hazrat Esa علیہ السلام:

(1). 'O Christian missionaries. Do not say that ربنا المسیح 'Esa ﷺ (Jesus) is our Lord, for there is one amongst you (i.e. referring to himself) who is greater than Esa.' [Me'yaar pg. 13]

(2). 'Almighty Allah has sent in the present Ummah a Messiah who supersedes the past Messiah in glory and grace and named him Ghulam-e-Ahmed. This is to suggest that the Messiah of the Christians is inferior in status and cannot even compare to a slave of Ahmad, so far as his ability to intercede and access to Allah is concerned.' [Me'yaar, pg. 13/14]

(3). 'The example of Musa is better than Musa علیہ السلام himself and the example of the son of Maryam is better than the son of Maryam himself.' [Kashti pg. 13]

(4). 'Allah has informed me that the 'Masih-e-Muhammadi' is more exalted than the 'Masih-e-Musawi'.' [Kashti pg. 20]

(5). 'Almighty Allah says that He will create an equal to the Messiah, who will not only be equal, but who will supersede him in every way. This will be Ghulam Ahmed.'

He says:

ابن مریم کے ذکر چھوڑو اس سے بہتر غلام احمد ہے

'Abandon the remembrance of the son of Maryam.
Better than him is Ghulam Ahmad'

'That which has been mentioned above is not merely a poetic stanza but it is the fact. It is my experience that the support of Allah is more with me than with the son of Maryam. If this does not prove to be true then I am a liar.' [Daafi'ul ul Bala pg. 20]

(7). 'As per his covenant, Allah has power over everything but he cannot bring back to earth a person who has already caused enough destruction.' [Daafi'ul ul Bala pg. 15]

(8). 'Maryam's son is in no way better than Kaushalya's son (i.e. the Hindus Ram).' [Anjaam Aatham pg. 41]

(9). 'I swear by him in whose control is my life, that if Esa the son of Maryam were in my time, then he would not have been able to converse in the way that I do, and he would definitely not have been able to demonstrate the signs which I show.' [Kashti-e-Nuh pg. 56]

(10). He says, 'The Jews have such strong objections against the Nubuiwat of Esa علیہ السلام and there is not much that even I can say to clarify it. The only thing that I can say is that he is a Prophet, because the Qur'an says

that he is a Prophet. With the exception of this, there is no other Proof of his Nubuiwat. Rather, there are numerous proofs which can be used to differ his Nubuiwat.' [Ijaz'e Ahmadi pg. 13]

Important Note

It must be noted that in the above-mentioned statement, Mirza has supported the corrupt theory of the Jews and at the same time claiming that the Qur'an preaches that which can be nullified by way of evidence and argument. (Allah Forbid)

(11). He says, 'The Christian claim that he is God, whereas in actual fact, even his Nubuiwat cannot be confirmed'. [Ijaz'e Ahmadi pg. 14]

(12). 'Sometimes Hazrat Esa علیہ السلام used to have shaitaani inspirations as well.' [Ijaz'e Ahmadi pg. 14]

O Muslims! Are you aware of those that receive shaitaani inspirations? The Holy Qur'an announces:

"They descend upon every extremely deceitful, rebellious sinner." [1]
[Surah 26, Verse 222]

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1. The above mentioned verse of the Qur'an makes it very clear that shaitaani (devilish and evil) inspirations only appear to evil persons and open sinners. The accursed Ghulam Ahmad has unsuccessfully attempted to prove this for Esa علیہ السلام.

(13). He says, 'Most of his (Esa علیہ السلام) predictions and prophecies were incorrect.' [Ijaz'e Ahmadi pg. 14]

(14). He says, 'I must regretfully admit that the accusations of the Jews against him are so convincing that I too am unable to defend him (i.e. Hazrat Esa علیہ السلام).' [Ijaz'e Ahmadi pg. 13]

(15). He says, 'O where shall I go to lament, that three of his (Esa علیہ السلام) prophecies were proven to be completely incorrect.' [Ijaz'e Ahmadi pg. 13]

The above mentioned statement completely rejects the Prophethood of Hazrat Esa علیہ السلام.

(16). He contradicts himself by saying, 'It is impossible for the prophecies of the Prophets to be halted.' [Kashti-e-Nuh pg. 5]

(17). 'I fully accept that the Messiah (Hazrat Esa علیہ السلام) was a very pious personality in comparison to others in his era. I cannot however accept him as being a true 'Munji' (liberated person), for he was not born in Arabia.' [Daafi'ul Bala pg. 3]

(18). 'What I said earlier about Esa علیہ السلام was only out of gentleness and kindness, otherwise the possibility exists of there being many pious people in his era who were far more superior to him.' [Daafi'ul Bala pg. 3]

(19). He says, ‘The Messiahs piety was in no way better than the piety of other righteous ones in his era. When compared to Esa, Yahya appears to be more pious because he never consumed any wine in his lifetime, nor did any immoral woman ever touch Yahya in order to apply perfume to his head, which she had purchased through her illegitimate earnings, or touched his body with her hand or hair. Unlike Esa, Yahya was never served by any young female who was not related to him. This is why in the Holy Qur’an Allah has referred to Yahya as ‘Hasoor’ (i.e. truly chaste) and he did not use such a name for Esa because such incidents disallow him from being afforded such a name.’ [Daafi’ul Bala pg. 4]

(20). He says, ‘He had a very close relationship to a tribe of drifters. This was probably because of his ancestral relationship to that tribe. Otherwise, there was no other reason for a pious man like him to permit a young gypsy female to apply perfume purchased from her illegitimate earnings of adultery, to his head with her impure hands and to rub her hair against his legs. Understanding people will realise from this, what kind of a person this was.’

The above mentioned are only some of the derogatory statements of Mirza. He has used many other derogatory and vulgar words with regards to Hazrat Esa علیہ السلام. He referred to him as being malicious, shrewd and vulgar. He also referred to him as a liar, a thief, a cheat and dim-witted etc. In his attempt to discredit Hazrat Esa علیہ السلام he did not leave any stone unturned. He writes sarcastically, ‘Even his larger family are very pure and chaste. Three of his paternal grandmothers and three of his maternal

grandmothers were adulteresses and of bad character, from whose blood he was born.'

It must be noted that here Mirza says paternal grandmothers, whereas Esa عليه السلام was born without a father. In this statement, he is rejecting the word of the Holy Qur'an that Esa عليه السلام was born without a father.

He further states that Esa عليه السلام had four brothers and two sisters and all of them were his own blood brothers and sisters. He said (Allah Forbid) that they were children of Hazrat Yusuf عليه السلام and Bibi Maryam. Like all his other corrupt beliefs, this too is no less corrupt.

He also claimed in his book Anjaam Atham that Esa عليه السلام did not have the ability to perform any miracles. He says in the same book that in those days there was a pond which had miraculous powers and all miracles that occurred at the time, were related to this (so-called) pond. He further says that the only power Esa عليه السلام had was that of deceiving the people (Allah Forbid). He further states in Izala'e Awhaam that the miracles performed by Hazrat Esa عليه السلام are only misconceptions and if one leaves out the tales that are usually mentioned as miracles, then one will find that all his miracles were not true, and that no miracle performed by any other Prophet is doubted as much as those performed by him.

He also again attempts to prove that all the miracles of Esa عليه السلام were due to the magical pond. How many other corrupt beliefs and statements of the daj'jal Qadiani can we present to you, whereas there are so many more. Those who are true Muslims can clearly see how this accursed

person has attacked the station of such an exalted Prophet, who has been given such great excellence in the Holy Qur'an. I am amazed at those unsuspecting people who are falling prey to his deceit and are blindly following him, still regarding him as being a Muslim.

I am even more astonished by those who claim to be intellectuals, yet they are blindly following him into the crater of hell. Can any true Muslim ever doubt that such a person is out of the fold of Islam, and a kaafir and murtad (apostate)? By Allah! Never!

The ruling of the Shariah regarding such a person and the one who after knowing his infidelity still regards him a Muslim is:

مَنْ شَكَّ فِيْ عَذَابِهٖ وَ كُفْرِهٖ فَقَدْ كَفَرَ

'The one who doubts the punishment or infidelity of such a person, will himself become an infidel'

The Query

Your Esteem Excellency, after respectable formalities, I would like to query from you about a person in our locality, Sarsawah, who says that he is the 'Representative of the Messiah.' In other words, he claims to be the representative of Mirza Ghulam Ahmed Qadiani, (the one who falsely claims to be) the 'promised Messiah.' Day before yesterday, he presented a statement, the contents of which I am writing below. Another person has sent the same statement to 'molvi' Rashid Ahmed Gangohi, but I am presenting it to your honourable self, and I have confidence that I will receive the answer to it very soon, and if there is any delay then many people will lose their Imaan, and he will draw them to his path. This is being mentioned with all due respect.

The Statement

'For a long time, there have been extensive discussions about the demise and the life of Hazrat Esa علیہ السلام, and there are two groups in this regard. The one group is made up of those who claim that he is alive, and the other group is that which rejects him being alive; and books have been published by both groups (i.e. both parties). Now, I ask you, which group is on Haq (i.e. who is correct)?

In this regard, present just one verse which is absolute and explicit as evidence, or one Mursal Hadith with is related to this statement (i.e. view) that Hazrat Esa علیہ السلام was raised into the sky with his actual body, while physically alive.

Also, in a particular time (era) after the time of the Seal of The Prophets, Muhammadur Rasoolullah ﷺ, he will return (descend) from the sky. In addition in that second return, he will not remain a Nabi, and he will himself resign from Nubuiwat or Risaalat, or that Almighty Allah will depose him from this exalted position?

Therefore, first there should be some verse which is based on the condition mentioned above, and thereafter a Hadith, so that we may be saved from this perplexing situation. The verse which is presented must have the word 'Hayaat' in it, no matter whichever tense (or case) it may be from.

Here, there are many such persons who speak about the Hayaat (life) of Hazrat Esa علیہ السلام and they present, the two verses, متوفیك and فلم توفیتی and they present the translations of both these verses from the Rasool of Allah ﷺ and from Ibn Ab'bas, and as a merit (reference) they present Sahih Bukhari and the Ijtehaad (interpretation) of Bukhari.

Now, you should present the translation of the verses which are mentioned by any Sahabi or by Rasoolullah ﷺ, and which are mentioned in Sahih Bukhari, as there are narrations of all types available from both groups. We only want proof from the Qur'an Shareef, equal to the stability of which there is no other stability.

The second question is that, is it mentioned or not in the Qur'an Shareef about the existence of Hazrat Imam Mahdi and Daj'jal? If it is, then present the verse, and if it is not then mention the reason (why it is not)?

بسم اللہ الرحمٰن الرحیم

الحمد للہ الذی خلق عبدہ و ابن امتہ عیسی ابن مریم رسول اللہ بکلمۃ اللہ منہ و جعلہ فی البدء مبشراً برسول یاتی من بعدہ اسمہ احمد و فی الختم ناصراً لملتہ اماماً من امتہ نائباً عنہ صلی اللہ تعالی علیہ و علی سائر انبیائہ وکل محبوب لدیہ و علینا بھم الی یوم الدین آمین آمین یا رب العلمین ۔ قال الفقیر محمد المدعو بحامد رضا القادری البریلوی غفرلہ اللہ تعالی لہ و اردہ من مناھل المنی کل مورد روی

Verily those who reject your signs, and are arrogant; the doors of the sky will not be opened for them. (And) All Praise is for Him, Who created His servant, the son of His female servant, Esa ibn Maryam علیہ السلام as Allah's Rasool, who spoke (as a child).

He sent him as a bearer of glad-tidings for the one who will come after him, whose blessed name is 'Ahmad.' (He will come) in the final time, assisting his community, and leading his Ummah, (and) representing Rasoolullah ﷺ. May the Blessings of Allah be upon Him ﷺ and upon all the Nabis, and upon every such person who is His ﷺ Beloved, and through His ﷺ blessings, upon us with them as well, until the last day. Aameen (May it be so), O Rabb of the Worlds.

This has been said by Muhammad, who is known as Haamid Raza Al Qaadiri Al Bareilvi. Allah forgive him, and allow him to descend into the valleys of hope, through which his thirst will be quenched.

The Answer

اللهم هداية الحق والصواب

O Allah! Guide us towards the Path of Truth and Righteousness

Dear Muslim Brothers (Allah protect you all from the mischief of the malicious ones), for the sake of protecting one's life, body and wealth, both the Muslims and unbelievers always strive and make effort.

Remember Almighty Allah, and also spend a portion of your valuable time for the protection of Deen, as this is the most important thing.

Consciously and attentively listen (i.e. take heed) to these few words, and weigh them on the scale of intelligence and impartiality, and distinguish between what is the truth (righteous) and what is not. I have complete unwavering faith in the Grace of Almighty Allah, that in moments, the brightness of truth will dawn upon you, and the gloom of the darkness of deviance (i.e. evil) will disappear like smoke.

If the opposition come on the level of impartiality, then it is the resolution, otherwise, you will surely become more steadfast on the path of righteousness. With the Divine guidance from Allah, I will present few beneficial preambles before presenting the answer, through which by the Divine Help of Allah Almighty, it will become apparent, and its correctness will serve as a guideline. Allah Alone is the Divine Helper, and we seek help from Him Alone.

The First Preamble

O Muslims! I would first like to present before you a simple technique to recognise the deviants, which is mentioned in the Holy Qur'an and in the Hadith.

Almighty Allah revealed in the Holy Qur'an,

تِبْیٰنًا لِّکُلِّ شَیْءٍ

'In it is the clear explanation of all things'
[Surah An-Nahl (16), Verse 89]

Therefore, (this means that) there is no such thing which is not mentioned in the Holy Qur'an. However, with this (Almighty Allah) said,

فَسْـَٔلُوْۤا اَهْلَ الذِّكْرِ اِنْ كُنْتُمْ لَا تَعْلَمُوْنَ

'So, enquire from the people of Knowledge if you know not'
[Surah An-Nahl (16), Verse 43]

This does not mean that the people of knowledge are able to understand the Book of Allah (i.e. The Qur'an) by themselves.

No! But with that it has also been mentioned,

وَ اَنۡزَلۡنَاۤ اِلَیۡکَ الذِّکۡرَ لِتُبَیِّنَ لِلنَّاسِ مَا نُزِّلَ اِلَیۡہِمۡ

'(O Beloved!) And We have revealed towards You this Qur'an, so that you may explain to the people, regarding that which has been revealed towards them.' [Surah An-Nahl (16), Verse 44]

Allah, Allah! The subtle and significant points in the Holy Qur'an will never come to an end. By connecting these two verses, The Rabb (i.e. the Cherisher and Sustainer) of the worlds has arranged a structure for understanding the Holy Qur'an (by telling us) that, O ignorant ones! You must turn towards the words of the Ulama, and O Ulama! You must look towards the words of My Rasool ﷺ, and then only will you understand My Kalaam (i.e. My Word).

Hence, by way of this, He (Allah Almighty) made it Wajib (essential) upon us to make Taqleed (i.e. to follow) the A'ima (the Righteous Imams), while the A'ima have to follow the Beloved Rasool ﷺ, and the Beloved Rasool ﷺ makes Taqleed of the Holy Qur'an (i.e. the command of Almighty Allah).

وللہ الحجۃ البالغۃ والحمد للہ رب العلمین

And for Allah Alone is the conclusive proof, and All Praise is due to Allah, The Rabb of the Worlds.

Imam Arif Billah Abdul Wahab Sha'rani قدس سرہ الربانی in his distinguished book, 'Mizaanush Shari'atul Kubra,' thoroughly explains here and there, this connotation.

He explains it in these words,

لولاان رسول اللہ صلی اللہ تعالیٰ علیہ وسلم فصل بشریعتہ مااجمل فی القرٰان لبقی القرٰان علیٰ اجمالہ کما ان الائمۃ المجتہدین لولم یفصلوا ما اجمل فی السنۃ لبقیت السنۃ علیٰ اجمالھا وھکذا الیٰ عصرناھذا

If Rasoolullah ﷺ did not explain in His Shari'ah the inexplicit aspects of the Qur'an, (then) the Holy Qur'an would have remained inexplicit, and if the A'ima e Mujtahideen did not explain the inexplicit aspects of the Hadith, then the Hadith would have remained inexplicit (i.e. undefined), and likewise until our era. (If the Scholars of Kalaam did not explain it thereafter), we would not have had the capability to understand it.

Thus, this sequence (i.e. system) of guidance is one which has been established by Almighty Allah.

One who wishes to disrupt this system, does not wish to be guided, but such a person is treading on the obvious path of deviance.

This is why, it has been mentioned concerning the Holy Qur'an,

يُضِلُّ بِهٖ كَثِيْرًا وَّيَهْدِىْ بِهٖ كَثِيْرًا

'Allah causes many to go astray by it, and guides many through it'
[Surah Baqarah (2), Verse 26]

By the Grace of Allah, those who follow the sequence (i.e. this structure), will receive guidance, and those who try to use their debased thinking to derive the meaning of the Qur'an, will fall into the pit of deviance.

It is for this reason that Ameer ul Mo'mineen Umar e Farooq رضی اللہ عنہ said,

سَيَأْتِي نَاسٌ يُجَادِلُونَكُمْ بِشُبُهَاتِ الْقُرْآنِ، فَخُذُوهُمْ بِالسُّنَنِ،
فَإِنَّ أَصْحَابَ السُّنَنِ أَعْلَمُ بِكِتَابِ

It is near that such people will appear (to you), who will fight with you about the Mushtabah (inexplicit) Words of the Holy Qur'an. You must hold firmly to the Hadith, for the people with the knowledge of the Hadith, know the Qur'an well.

This Hadith has been reported by Daarimi, and by Nasr Maqdasi in 'Al-Hujjah', and by Laa-Liqa'i in 'As-Sunnah,' and by Ibn Abdul Birr in 'Al-Ilm,' and by Ibn Abu Zamin in 'Usoolus Sunnah,' and Darqutni and Asbahani reported it in 'Al-Hujjah,' and Ibn Naj'jar.

This is why Imam Sufyan bin Uyainah ﷺ states,

الحديث مضلة الا الفقهاء

'Hadith causes people to go astray,
except for the Mujtahideen (i.e. Fuqaha)'

The reason for this is the same; that the Holy Qur'an is inexplicit, and its explanation comes from the Hadith. The Hadith is inexplicit, the explanation of which was done and presented to us by the A'imma e Mujtahideen.

Hence, one who intends to leave the way of the A'imma while attempting to extract from the Qur'an and Hadith, he will go astray; and the one who leaves the Hadith and tries to take (only) from the Qur'an, will die thirsty in the abyss of deviance.

Therefore, open your ears and listen attentively, and engrave this on the Tablet of the heart, that when you hear someone saying, I do not know (i.e. I do not want to know) the statements (views) of the Imams, we only want Qur'an and Hadith. (When you hear this), then know that such a person is a deviant, and when you hear anyone saying, we do not know about the Hadith, we only want the Qur'an, then know that he is astray and a slanderer against Allah.

The first sect is arrogant, and is opposing this verse of the Holy Qur'an,

فَسْـَٔلُوْۤا اَهْلَ الذِّكْرِ اِنْ كُنْتُمْ لَا تَعْلَمُوْنَ

'So, enquire from the people of Knowledge if you know not'
[Surah An-Nahl (16), Verse 43]

The second sect is rejecting the other verse of the Holy Qur'an where it has been mentioned,

لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ اِلَيْهِمْ

'So that you may explain to the people, regarding that which has been revealed towards them.' [Surah An-Nahl (16), Verse 44]

The Beloved Rasool ﷺ refuted the first ruined sect in that Hadith, where He ﷺ said,

أَلَا سَأَلُوا إِذْ لَمْ يَعْلَمُوا فَإِنَّمَا شِفَاءُ الْعِيِّ السُّؤَالُ

'Why did you not ask when you did not know? For the cure to exhaustion (i.e. lack of knowledge), is to ask (i.e. to question).'

This Hadith has been reported by Imam Abu Dawud from Hazrat Jabir bin Abdullah رضی اللہ عنہما.

He ﷺ also refuted the second accursed sect by the words of this Hadith,

الا انی اوتیت القراٰن ومثلہ معہ الایوشك رجل شبعان علی اریکتہ یقول علیکم بھذا القراٰن فما وجدتم فیہ من حلال فاحلوہ وماوجدتم فیہ من حرام فحرموہ وان ماحرم رسول اللہ کما حرم اللہ

'Know! I have been given the Qur'an, and with it I have been given something similar. Beware! It is near when a man with a filled belly, will recline on his sofa and say to you regarding this Qur'an that, whatever you find in it to be Halaal, regard (only that) as Halaal, and whatever you find in it to be Haraam, regard (only that) as Haraam; whereas that which Rasoolullah ﷺ has made Haraam, is alike to that which Allah has made Haraam.'

This Hadith has been reported by Imam Ahmed, Imam Daarimi, Imam Abu Dawud, and Imam Tirmizi; and Imam Ibn Majah reported it from Hazrat Miqdam ibn Ma'dikarib, and he too is of the same view, with the exception of Daarimi; and according to Imam Baihaqi in 'Dala'il' from Hazrat Abu Raafi', and according to Abu Dawud, it is reported from 'Irbaz ibn Saariyah رضی اللہ تعالی عنہم.

According to the prediction of Rasoolullah ﷺ in this era of strife, were the heedless nechari sect who are only interested in filling their stomachs, and who have refuted almost all the Ahadith, and who according to their own admission, have based everything only upon the

Holy Qur'an. By Allah! They are the enemies of the Qur'an and the Qur'an is their adversary. They attempt to change the Qur'an, and misinterpret it according to their evil desires, and present its meaning, contrary to the actual meaning as mentioned by Allah.

The other sect are these people who are the new fashion (modern) 'Maseehi.' These are the new ones who have come into existence. They say, 'We only want proof from the Qur'an Shareef, equal to the stability of which there is no other stability.' The real issue is that both these deviant sects know well that they have no place in the Court of Rasoolullah ﷺ. The clear Ahadith of Huzoor ﷺ openly disintegrates the mechanics of their accursed views. Hence, in order to save themselves, they first close this door (to the Hadith Shareef) by saying, we only want proof from the Qur'an Shareef. They use this (deception) to encroach into the minds of the unsuspecting public. O Muslims! Do not listen to even a single word of these deviants, and when they try to confuse you by using the Qur'an, then seek refuge in the Hadith, and if they try to show flaws in this, then hold firm to the way of the A'imma, and on this third level, Haq (Righteousness) and Baatil (falsehood) will become clearly apparent, and all the dust which the deviants have raised, will be washed away by the rains which descend from the clouds of righteousness. You will notice the misled and misleading sects fleeing at this stage.

'As though they were startled donkeys, (that were) fleeing from a lion.'
[Surah Al-Mudath'thir (74), Verses 51-52]

Firstly, they will not be able to do anything in the presence of the Ahadith, for they will openly reject it, and there will be no room for dispute, as the statements of the A'imma will make the connotations of the Hadith very clear, that they will only be left saying that, we do not accept the Hadith, or we do not accept the Imams. It will then become apparent that their Imam is Iblis the accursed, who roams about taking them with him, and he does not allow them to remain on the Qur'an, Hadith and the statements of the A'imma. ولاحول ولاقوۃ الاباللہ العلی العظیم

Keep these superb and notable benefit always preserved (in your mind), for they will come in handy everywhere, and by the Will of Almighty Allah, they will save you from thousands of deviants.

كيف لا و انه من زواهر جواهر افادات سيدنا الوالد العلام مقدال المحققين الاعلام مدظله العالى الى يوم القيام فى كتابه المستطاب البارقة الشارقة على المارقة المشارقة والحمد لله رب العالمين

(In other words) Why should it not be so, when this is from the beneficial notes, (and) from the flourishing gems of the great leader, my knowledgeable father, the foremost of the Research Scholars مدظلہ العالی الی یوم القیام as present in his distinguished book 'Al Baariqatush Shaariqah Ala Maariqatul Mashaariqah.' And All Praise is (only) for Allah Rabb of the worlds.

The Second Preamble

The established issues are in four categories:

1. One who rejects the 'Zaruriyaat-e-Deen,' i.e. 'Essential and Fundamental Principles of Deen' is a kaafir (unbeliever). The evidence for this is either from the Holy Qur'an, Hadith e Mutawatir, or from consensus (Ijma') which is absolute, certain, and completely clear, in which there is no room for doubt, or no path to interpretation.

2. Zaruriyaat e Mazhab e Ahle Sunnat wa Jama'at, i.e. the essential and fundamental principles of the Ahle Sunnah. The one who rejects these is misled, and a deviant (budmazhab). The evidence for these also is from Daleel e Qat'ee (convincing, i.e. substantial evidence), even though on the basis of probability of interpretation, the door of Takfeer may be closed.

3. The Lawfully proven; the rejecter of which, after clarity of the command is considered an offender and a sinner. As evidence for this, Daleel e Zanni (unsubstantial evidence, i.e. a practice reliably transmitted by one, or a few people), when its importance is that superior opinion (view), which exhausts and cuts it off from leaning to the contrary. Here, just one Sahih or Hasan Hadith is sufficient, and the view of the Sawad e Azam, and the merit of the majority of the righteous Ulama is adequate.

فان ید اللہ علی جماعتہ

'Hence, undoubtedly, The Divine Hand (i.e. Power) of Allah,
is over this Jama'at.'

4. Unsubstantial Probabilities; the one who rejects this is only regarded as a wrongdoer. For him, even such a Daleel e Zanni which also has possibility of leaning to the contrary, is adequate.

Every issue requires evidence as per its stature. One who does not make distinction in the stature (of an issue), and asks for a higher level of evidence for something of another stature, is an ignorant and foolish person, or a treacherous sophist.

ہر سخن وقتے و ہر نکتہ مقامے وارد

گر فرق مراتب نکنی زندیقی

In fact, there is no need for there to be explicit mention of it especially in the Qur'an, and also in the Hadith, to the extent that, even in the highly important issues relating to Zaruriyaat e Deen. There are many such issues which are from the Zaruriyaat e Deen, and the rejecter of which is certainly classified as a kaafir (unbeliever), but these are not mentioned explicitly and distinctively in the verses (of the Qur'an) or in the Ahadith.

For example, ignorance for Almighty Allah is Muhaal (absolutely impossible). It is mentioned in numerous places in the Holy Qur'an and Hadith about the Divine Knowledge, and that His Divine Knowledge encompasses everything, but the discussion regarding possibility and impossibility (i.e. prohibition) is not present anywhere, so will that person who says, 'In reality Almighty Allah knows everything, (and) He is the Knower of all the hidden and apparent things. Not even a single atom

is hidden from His Divine Knowledge, but it is possible, that he may become ignorant.'

Now, will such a person not become an unbeliever? Because the negation of this is not explicitly mentioned in the Holy Qur'an. Allah Forbid! He is certainly and undoubtedly a kaafir (unbeliever), and one who does not regard him an unbeliever, is himself an unbeliever.

Therefore, when every Juz'iyah (detail) related to Zaruriyaat e Deen, is not explicitly mentioned in the Holy Qur'an and in the Hadith, then to reject this, and to behave with arrogance in issues of all other levels, and to say that, show us only the Qur'an if not will not accept, is either ignorance, or categorical deviance.

You may better understand its precedent in this manner that, someone says that, such and such Baig's father was of the Mirza clan. Zaid then asks, what proof is there for this?

Show us proof from Qur'an that he was a Mirza, otherwise we will not accept it, because equal to the stability of the Qur'an, there is no other stability. Now what better label than 'insane' can we give such a foolish person?

In Shariah, lineage is proven through it being well-known and through hearsay, so why would it be necessary to have explicit mention specifically related to this in the Holy Qur'an?

(Another example) is if we say that Hazrat Sayyiduna Yahya علیہ الصلوۃ والسلام has passed away, but now Zaid says, I do not accept this (i.e. I do not believe it). Show me specifically in the Holy Qur'an that he has passed away.

It has been mentioned in the Holy Qur'an,

وَسَلٰمٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوْتُ

'And Peace upon him, (on) the day on which he was born, and on the day when he will pass away.' [Surah Maryam (19), Verse 15]

Nowhere has it been mentioned مات یحیٰی 'Yahya has already passed away.' Therefore, that foolish person will be responded to by saying, (show us) how many Ambia e Kiraam's passing away and lives have been mentioned explicitly in the Holy Qur'an? Only specific mention has been made about the passing away and the lives of Hazrat Yahya and Hazrat Esa علیہما الصلوۃ والسلام.

Rather, the Holy Qur'an has only mentioned a certain number of Ambia, and about the rest of them علیہما الصلوۃ والسلام it is said,

وَمِنْهُم مَّن لَّمْ نَقْصُصْ عَلَيْكَ

'And about some of them We did not mention to you'
[Surah Al-Mu'min (40), Verse 79]

Therefore, according to an intelligent person (i.e. a sane person), just as not mentioning thousands of Ambia cannot (Allah Forbid) negate their Nubuiwat; similarly, to not mention it (in the Holy Qur'an) about the passing of Hazrat Yahya or the life of Hazrat Esa علیہما الصلوۃ والسلام does not make their passing away, or their life, to be without evidence.

If one possesses intelligence and integrity then this passage alone, is sufficient as a response; and the treatment (i.e. cure) for insanity and animosity I do not have.

The Third Preamble

When someone makes a claim about something, then the responsibility of presenting the evidence is upon him. You do not give any evidence pertaining to your claim, and in contrast, you go around asking for proof from others.

Such a person is called insane or mad, or he is regarded as a treacherous and deceitful person; and this, is very apparent.

The Fourth Preamble

The argument with the person who makes a claim, will be regarding the claim which has been made. Anything which is unrelated to the argument, even if it is proven, is of no benefit to him, and if it is not proven, (then too) it will not harm its opponent.

For him to incite an argument in such an issue, is just to save himself, and a treacherous move. It is to merely try and propel himself before the unsuspecting laymen (i.e. the general public).

For example, Zaid claims that he is the Qutb (Spiritual Cardinal Pole) of the Era, and he does not give any proof of his Qutbiyat, and then he incites an argument by saying, the personality who was the Qutb of this era has passed away. It will be said to the impostor that, even if his passing away is proven, what is the proof of your claim, and what benefit is in it for you, and how has it harmed your opposition? Is it necessary that you alone should become the Qutb after his passing? Present the evidence for your claim, otherwise hide your head in shame, and sit on the side-lines.

The Fifth Preamble

The moving (from one place to another) of any Nabi does not make it Muhaal (absolutely impossible) for him to return to the earth.

Almighty Allah says in the Holy Qur'an,

أَوْ كَالَّذِى مَرَّ عَلَىٰ قَرْيَةٍ وَهِىَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا قَالَ أَنَّىٰ يُحْيِى هَٰذِهِ اللّٰهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ
اللّٰهُ مِئَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَل لَّبِثْتَ مِئَةَ عَامٍ
فَانظُرْ إِلَىٰ طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانظُرْ إِلَىٰ حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِّلنَّاسِ وَانظُرْ إِلَى الْعِظَامِ
كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللّٰهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ

‘Or like him who passed by a village, and it was lying demolished on its roofs; he said, how will Allah restore it to life, after its death, then Allah kept him dead for a hundred years, then brought him back to life. He said, for how long did you remain here? He said, I probably remained here for an entire day, or slightly less (than that). He said, No, you remained here for a hundred years; so (now) look at your food and water, that until now it does not have a stale smell, and (now) look towards your donkey (whose bones are even not preserved), and this is so that We may make you a sign for the people; and look at the bones, how We bring them together, then (We) cover them with flesh. When this matter became obvious to him, he said; I know very well, that Allah can do all things.’ [Surah Al-Baqarah (2), Verse 259]

After this, Almighty Allah mentioned the narrative of Hazrat Sayyiduna Ibrahim علیہ الصلوۃ والتسلیم when he asked his Creator; show me how You will raise (i.e. bring) the dead (back to life). He was commanded to call towards him four birds and to then slaughter (and mix) them (together), and then to place their (mixed) portions on different mountains. Hazrat Sayyiduna Ibrahim علیہ الصلوۃ والتسلیم did accordingly. He minced their feathers, blood and flesh altogether and mixed them well, and he made portions of this mixture and placed them on different mountains. He was commanded to call them towards himself, and they will come running towards him. Hazrat Sayyiduna Ibrahim علیہ الصلوۃ والتسلیم stood in the middle (of the four mountains) and called out to them. He observed the flesh, skin, feathers, and all its tiny bits flying off the mountain, into the air and coming together, and the entire bird forming once again, coming back to life, and running towards him.

Therefore, when birds and beasts have died and returned to the earth, and Uzair or Armiya علیہما الصلوۃ والسلام returned to this world as guides to the people, after having passed away for a hundred years, then even if

hypothetically speaking Sayyiduna Esa علیہ الصلوۃ والتسلیم had passed away (which is not the case), is this something which hinders him from returning to this world and serving in his capacity as a guide to the people?

Here, we are addressing the Muslims, who regard their Creator as having absolute Divine Power. We are not talking about the heretic Necharis, the one in the conceit of their deities, is tied and bound by the chains of heresy, who can do nothing against their fake nature. Such things which are beyond their weak intellect, and distant from their lowly analogy. What audacity, that their deity can do that.

According to the them, such incidents mentioned in the Qur'an (Allah Forbid), are fabrications, made up, for the sake of understanding.

تَعَالَى اللهُ عَمَّا يَقُوْلُ الظّٰلِمُوْنَ عُلُوًّا كَبِيْرًا

'Divine Excellence is for Allah, A great excellence over the words of the tyrants'

قَاتَلَهُمُ اللّٰهُ أَنّٰى يُؤْفَكُونَ

'Allah execute them. How obstinate are they!'
[Surah Tauba (9), Verse 30]

بَلْ لَّعَنَهُمُ اللهُ بِكُفْرِهِمْ فَقَلِيْلًا مَّا يُؤْمِنُوْنَ

'But, Allah has cursed them, due to their unbelief, so only few from them bring Imaan (i.e. believe)' [Surah Al-Baqarah (2), Verse 88]

وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنقَلَبٍ يَنقَلِبُونَ

'And now the tyrants will know, to which side they will be toppled'
[Surah Ash-Shu'ara (26), Verse 227]

Now after presenting these five preambles to remedy the five senses of those who reject that which is as clear as the sun, this humble servant who is hopeful of forgiveness from his Exalted Creator; by the Divine guidance of Almighty Allah, is turning his attention towards the answer, and in few points of caution, I will make clear and evident, that which is the truth.

The First Point of Caution

There are three issues here relating to Sayyiduna Esa bin Maryam Rasoolullah wa Kalimatullah wa Roohullah صلی اللہ تعالیٰ علیٰ نبینا الکریم وعلیہ وسائر الانبیاء وبارک وسلم.

The First Issue

The first issue is that neither was he killed nor was his crucified, but His Almighty Creator easily saved him from the treachery of his Jewish enemies, and raised him into the skies, and He (Allah) caused another to resemble him, and those cursed Jews, mistakenly crucified him (i.e. the look alike). The absolute, positive, and accurate Aqida (creed) of us Muslims is that this issue is from the first category. In other words, it is from the Zaruriyaat e Deen, and one who rejects this, is definitely an unbeliever. The absolute proof for this is the word of Almighty Allah,

‘And it is because they committed kufr (unbelief), and levelled against Maryam, an enormous false accusation.’ [Surah An-Nisa (4), Verse 156]

وَّقَوْلِهِمْ اِنَّا قَتَلْنَا الْمَسِيْحَ عِيْسَى ابْنَ مَرْيَمَ رَسُوْلَ اللّٰهِ ۚ وَمَا قَتَلُوْهُ وَمَا صَلَبُوْهُ وَلٰكِنْ شُبِّهَ لَهُمْ ؕ وَ اِنَّ الَّذِيْنَ اخْتَلَفُوْا فِيْهِ لَفِيْ شَكٍّ مِّنْهُ ؕ مَا لَهُمْ بِهٖ مِنْ عِلْمٍ اِلَّا اتِّبَاعَ الظَّنِّ ۚ وَمَا قَتَلُوْهُ يَقِيْنًا ۙ﴿۱۵۷﴾

‘And based on that statement of theirs that, we martyred the Messiah Esa the son of Maryam, The Rasool of Allah; (and the reality is that) neither did they slay him, nor did they crucify him, but for them, one was made to resemble him. And those who are disputing it, are certainly in doubt about it. They know nothing about it, except for following (their) suspicion. And undoubtedly, they did not slay him.’ [Surah An-Nisa (4), Verse 157]

بَلْ رَّفَعَهُ اللّٰهُ اِلَيْهِ ؕ وَكَانَ اللّٰهُ عَزِيْزًا حَكِيْمًا ﴿۱۵۸﴾

‘On the contrary, Allah raised him towards Himself; And Allah is Almighty, All Wise.’ [Surah An-Nisa (4), Verse 158]

وَاِنْ مِّنْ اَهْلِ الْكِتٰبِ اِلَّا لَيُؤْمِنَنَّ بِهٖ قَبْلَ مَوْتِهٖ ۚ وَيَوْمَ الْقِيٰمَةِ يَكُوْنُ عَلَيْهِمْ شَهِيْدًا ۚ﴿۱۵۹﴾

‘There is not a single one from amongst the People of the Book, who will not bring Imaan (i.e. believe) in him, before he passes away; and on the Day of Qiyaamah (Resurrection), he will be a witness unto them.’ [Surah An-Nisa (4), Verse 159]

The Jews and the Christians are opposition in this issue, and the Nechari way requires the analogy, for them to oppose it. The Jews are in opposition, no matter what, and this is distant from the (understanding) of the Necaharis, that a person is raised into the skies, and another is made to resemble him, and he is crucified in confusion of this, but (they do not realise that) this is the result of the seal of Almighty Allah (which is placed over them, i.e. the Christians), that even after accepting beloved servant of Allah and the Prophet of Allah (Allah forbid), as Allah and the son of Allah, they (the Christians) still followed the Jews, and conceded (to this view), that the enemies crucified, and killed him. Neither did him being Almighty (according to them) help him in any way, and nor did him being the son (according to them) benefit him in any way.

The strange thing is that (according to them) their deity is one who can be crucified by humans. ولاحول ولاقوۃ الا باللہ العلی العظیم

The Second Issue

The issue of that exalted personality علیہ الصلوۃ والتسلیم descending from the sky onto the earth, and assisting (i.e. supporting) the Deen of Muhammadur Rasoolullah ﷺ by returning to earth and fulfilling the covenant which Almighty Allah took from all the Ambia Kiraam علیہم الصلوۃ والتسلیم is an issue which is from the second category.

In other words, it is from the Zarooriyat of the Madhab e Ahle Sunnat wa Jama'at, and the one who rejects it is misled and a transgressing deviant.

The proof of this is the Ahadith e Tawatur and the Ijma' of the Righteous people. Here, I will now present some Ahadith.

The First Hadith

It is reported in Sahih Bukhari and Sahi Muslim from Hazrat Abu Hurairah ﵁ that Rasoolullah ﷺ said,

كَيْفَ أَنْتُمْ إِذَا نَزَلَ ابْنُ مَرْيَمَ فِيكُمْ وَإِمَامُكُمْ مِنْكُمْ

(In other words) 'What will be your condition, when the son of Maryam will descend amongst you, and (when) your Imam will be from amongst you.'

In other words, your happiness and your pride at that time will be beyond explanation, when the Roohullah علیہم الصلوۃ والتسلیم will descend amongst you, and live amongst you, and He علیہم الصلوۃ والتسلیم will be your aide, and your friend, and he will perform His Namaaz (Salaah) behind your Imam Mahdi.

The Second Hadith

It is also reported in Sahihain (Bukhari and Muslim), and in Jaame' Tirmizi and Ibn Majah from him as well (i.e. Abu Hurairah ﵁) that Rasoolullah ﷺ said,

والذی نفسی بیدہ لیوشکن ان نزل فیکم ابن مریم حکما عدلا فیکسر الصلیب و یقتل الخنزیر و یضع الجزیۃ و یفیض المال حتی لا یقبلہ احد حتی یکون السجدۃ الواحدۃ خیرا من الدنیا وما فیھا۔ ثم یقول ابو ھریرۃ فاقرؤا ان شئتم و ان من اھل الکتاب الا لیومنن بہ قبل موتہ

'I swear by Him, in Whose Divine Power is my life, undoubtedly, it is definitely near, when the son of Maryam will descend amongst you, as a Just Ruler. Hence, he will destroy the cross, and kill the swines (pigs), and he will abolish the Jizya, i.e. the tax (i.e. he will not accept anything from a non-believer except Islam), and there will be an abundance of wealth, until you will find none to take it; until one Sajdah (prostration), will be better than the entire world and all which is in it.'

After narrating this Hadith Hazrat Abu Hurairah ﵁ says, 'Before the passing away of Esa علیہ الصلوۃ والتسلیم all the Ahle Kitaab (people of the Book) will bring Imaan in him.'

The Third Hadith

It is in Sahih Muslim from him as well (Abu Hurairah ﵁) that Rasoolullah ﷺ said, Qiyaamat will not come until the Roman (European) Christians do not descend upon A'maq or Wabiq (these are two places in Syria). An army from Madina will go out against them.

This army will be from amongst the best of those who are on earth. When both the armies will face off in combat, the Romans will say, let us fight against our own nations, who were imprisoned by us, but fled towards you (and who became Muslims). The Muslims will say, Never! By Allah! We will never leave our brothers to fight you alone.

They will then fight them, and one third of the Muslim army will flee. Allah will never give them the opportunity to repent; and one third will be killed (i.e. martyred). They will be amongst the best of martyrs before Allah, and one third will be blessed with victory. They will never fall into strife. The Muslims will then conquer Constantinople (which would have gone into the hands of the christians). They will be busy distributing the

spoils (of war), and their swords will be hanging from olive trees, when suddenly shaitaan will announce, Daj'jal has entered your homes. The Muslims will retreat, but this news will be incorrect. When they arrive in Syria, Daj'jal will appear.

فَبَيْنَمَا هُمْ يُعِدُّونَ لِلْقِتَالِ يُسَوُّونَ الصُّفُوفَ إِذْ أُقِيمَتِ الصَّلَاةُ فَيَنْزِلُ عِيسَى ابْنُ مَرْيَمَ فَأَمَّهُمْ فَإِذَا رَآهُ عَدُوُّ اللهِ ذَابَ كَمَا يَذُوبُ الْمِلْحُ فِي الْمَاءِ فَلَوْ تَرَكَهُ لَانْذَابَ حَتَّى يَهْلِكَ وَلَكِنْ يَقْتُلُهُ اللهُ بِيَدِهِ فَيُرِيهِمْ دَمَهُ فِي حَرْبَتِهِ

Then, in this moment, as the Muslims making their lines, in preparation to fight Daj'jal, the Takbeer of Namaaz will be announced. Esa bin Maryam علیہ الصلوۃ والتسلیم will descend. He will lead them (against Daj'jal). When Daj'jal the enemy of Allah sees him, he will start to dissolve, like salt dissolves in water. If Esa Rasoolullah علیہ الصلوۃ والتسلیم would not have killed him, he would still dissolve, and would ultimately have been destroyed; but Almighty Allah will cause him to be slain by His (Nabi Esa's علیہ الصلوۃ والتسلیم) hand. The Messiah علیہ الصلوۃ والتسلیم will show the Muslims, his (Daj'jals) blood on his spear.

The Fourth Hadith

It is in Sahih Muslim, Sunan Abi Dawud, Jaame' Tirmizi, Sunan Nasa'i, and in Sunan Ibn Majah from Hazrat Huzaifah bin Asad Ghifari ﵁ that Rasoolullah ﷺ said,

انها لن تقوم حتى ترو قبلها عشر آيات فذكر الدخان والدابة و طلوع الشمس من مغربها و نزول عيسى بن مريم و ياجوج و ماجوج ... الحديث

Indeed, Qiyaamat will not come, until you do not see ten signs before it. From amongst them, is a smoke (mist), Daj'jal and Dabbatul Ard, and the sun will rise from the west, and the descending of Esa bin Maryam, and the exiting of Yajuj Majuj. (Until end of the Hadith...).

The Fifth Hadith

It is reported in Musnad Imam Ahmed and in Sahih Muslim from Hazrat Ummul Mo'mineen A'isha Siddiqa رضی اللہ عنہا that Rasoolullah ﷺ said about Daj'jal that,

یاتی بالشام مدینة بفلستین بباب لد فینزل عیسی علیه الصلاة والسلام فیقتله ویمکث عیسی فی الارض اربعین سنة امام عدلا وحکما مسقطا

'He will go to Syria, to the city of Palestine, to the Door of the town of 'Lud.' Esa علیہ الصلوۃ والتسلیم will descend and slay him. Esa علیہ الصلوۃ والتسلیم will live on the earth for forty years, as the Righteous Imam and the Just Ruler.'

The Sixth Hadith

Further it is mentioned in the Musnad and Sahih which have been mentioned above from Hazrat Jabir bin Abdullah Ansari رضی اللہ عنہما that Rasoolullah ﷺ said,

لا تزال طائفة من امتی یقاتلون علی الحق ظاهرین الی یوم القیامة فینزل عیسی بن مریم فیقول امیرهم تعال صل لنا فیقول لا ان بعضکم علی بعض امیر تکرمه الله تعالی لهذه لامة

'There will always be a Righteous group from my Ummah, fighting for the truth, which will be victorious until Qiyaamat. Esa bin Maryam علیہ الصلوۃ والتسلیم will descend. Ameer ul Mo'mineen (Imam Mahdi) will say to him, come forth and lead us in Namaaz! He will say, No! From amongst you, some are superior over others, due to the excellence of this Ummah, which is from Almighty Allah.'

The Seventh Hadith

It is in Musnad Imam Ahmed, Sahih Muslim, Jaame' Tirmizi, and in Sunan Ibn Majah in detail, and in Sunan Abu Dawud it is mentioned briefly, from Hazrat Naw'was bin Sam'aan ﷺ that while discussing Daj'jal, Rasoolullah ﷺ said, he will emerge from between Syria and Iraq. He will remain for forty days. The first day will be equal to a year, and the second day will be equal to a month, and the third day will be equal to a week, and the remaining days will be like normal days. He will travel from one city to the next at great speeds, just as the wind carries the clouds. For those who believe in him, he will command the clouds to rain, and it will rain down upon them. He will command the land, and lush vegetation will sprout up. For those who do not believe in him, he will pass by them shouting. They will face a drought, (and) they will be left empty-handed (i.e. poor). He will stand in a deserted place and say, throw out your treasures. The treasures will come out (of the earth) and, follow him around like honey-bees. He will then call a young man with a slender body, and he will cut him in half with a sword. He will keep both portions of the body at the distance of an arrows target, and he will summon the dead person. He will come back to life and walk towards him. The cursed Daj'jal will become very pleased at this, and he will laugh.

فبينما هو كذلك إذ بعث الله المسيح بن مريم فينزل عند المنارة البيضاء شرق دمشق بين مهروذتين واضعا كفيه على أجنحة ملكين إذا طأطأ رأسه قطر وإذا رفعه تحدر منه مثل جمان كاللؤلؤ فلا يحل لكافر يجد من ريح نفسه إلا مات ونفسه ينتهى حيث ينتهى طرفه فيطلبه حتى يدركه بباب لد فيقتله

The cursed Daj'jal will be in this very condition, when Almighty Allah will send the Messiah Esa bin Maryam عليه الصلوة والتسليم. He will descend near the white eastern Minaret of the Syria, dressed in two pieces of saffron coloured cloth, with his hands resting on the wings of Angels. When he will lower his head, water will drip from his hair, and when he raises his head, they will fall of like pearls. It will not be Halaal upon any unbeliever to get (i.e. withstand) the fragrant scent of his breath, without dying. His breath will reach the distance of his sight. He will seek out Daj'jal and slay him near Baitul Maqdis, close the Door (Gate) of the town of 'Lud.'

Thereafter, Sayyid e Aalam ﷺ spoke about the emerging of Yajuj Majuj during that time, and He ﷺ then spoke about their destruction.
He ﷺ then spoke about the abundance of blessings in his (Hazrat Sayyiduna Esa's عليه الصلوة والتسليم) era, to the extent that, such huge pomegranates will grow, that one pomegranate will fill the bellies of an entire congregation (group of people), and an entire congregation will be able to sit in the shade of its peel. The milk of one camel will suffice an entire troop of people. The milk from one cow will suffice an entire clan, and the milk from one goat will suffice the secondary group of a clan.

The Eighth Hadith

It is in Musnad Imam Ahmed and in Sahih Muslim from Hazrat Abdullah bin Amr ibn Al A'as رضی اللہ عنہما that Rasoolullah ﷺ said,

يخرج الدّجّال فى أمتى ، فيمكث أربعين ، فيبعث الله عيسى ابْن مريم فيطلبه فيهلك ---الحديث

Daj'jal will come out (appear) in my Ummah. He will remain (on earth) for forty days. Then Almighty Allah will send Esa bin Maryam علیہ الصلوۃ والتسلیم. He will seek him out and slay him. (until end of the Hadith...)

The Ninth Hadith

It is in Sunan Abi Dawud from Hazrat Abu Hurairah رضی اللہ عنہ Rasoolullah ﷺ said,

ليس بينى وبينه يعنى عيسىٰ عليه السلام نبى وانه نازل فاذا رائيتموه فاعرفوه رجل مربوع الى الحمرة والبياض بين ممصرتين كان راسه يقطرو ان لم يصبه بلل فيقاتل الناس على الاسلام فيدق الصليب ويقتل الخنزير ويضع الجزية ويهلك الله فى زمانه الملل كلها الا اسلام ويهلك المسيح الدجال فيمكث فى الارض اربعين سنة ثم يتوفى فيصلى عليه المسلمون

There is no Nabi between Me and Esa, and undoubtedly, he will descend. When you see him, you must recognise him. He is of medium height, reddish white (i.e. fair) in complexion. He will be wearing two pieces of

cloth in light yellow colour. It will look like water is dripping from his hair, even though wetness has not reached him. He will be on Islam and will fight against the unbelievers. He will destroy the cross and kill the pigs. He will abolish the Jizyah. In his era, Allah will annihilate all other 'religions' except Islam. He will destroy Daj'jal (the false messiah). He will live on the earth for forty years and then pass away. The Muslims will perform his Janaazah Namaaz.

The Tenth Hadith

It is in Jaame' Tirmizi from Hazrat Majma' bin Jaariyah Ansari ﷺ that Rasoolullah ﷺ said,

يقتل ابن مريم الدجال بباب لد

Esa bin Maryam علیہ الصلوۃ والتسلیم will slay Daj'jal at the Gate of the City of 'Lud.'

Imam Tirmizi says that this Hadith is Sahih, and other Ahadith have also been reported in this discussion from Hazrat Imran bin Haseen, Naafi' bin Utbah, Abu Burzah, Huzaifa bin Usaid, Abu Hurairah, Kaysaan, Uthman bin Abil A'as, Jabir, Abu Umama, Ibn Mas'ud, Abdullah bin Amr, Samurah bin Jundub, Naw'was bin Sam'aan, Amr bin Awf, and Huzaifa bin Al Yamaan رضی اللہ عنہم اجمعین.

The Eleventh Hadith

The is a lengthy renowned Hadith in Sunan Ibn Majah, the Sahih of Ibn Khuzaima, in the Mustadrak of Haakim, and in Sahih Mukhtarah from Hazrat Abu Umama Bahili ﷺ that Rasoolullah ﷺ explained in detail the

bewildering condition of Daj'jal (Allah Almighty grant us refuge from him), and He ﷺ then said,

All the Arabs will be in Baitul Maqdis during this time, and their Imam will be a pious man (i.e. Hazrat Imam Mahdi).

فبينما امامهم قد تقدم يصلى بهم الصبح اذ نزل عليهم عيسى بن مريم الصبح

(In that moment) there Imam will go forth to lead the morning Namaaz (i.e. Fajr), when (suddenly) Esa the son of Maryam علیہما الصلوۃ والسلام will descend during the morning. The Imam of the Muslims will walk backwards, so that Esa علیہ الصلوۃ والتسلیم may lead the prayer. Esa علیہ الصلوۃ والتسلیم will place his hand on his (Imam Mahdi's) back and say, Go forth! The Takbeer of Namaaz was been given for you alone. Their Imam will lead the Namaaz. After turning Salaam, Esa علیہ الصلوۃ والتسلیم will have the door (Gate) opened, and Daj'jal will be on the other side (of the door), and with him will be seventy thousand Jews fully armed. When the sight of Daj'jal will fall upon Esa علیہ الصلوۃ والسلام he will start to dissolve like salt in water. He will flee, and Hazrat Esa علیہ الصلوۃ والسلام will say, I have one strike against you, from which you cannot be saved. Then He (Esa علیہ الصلوۃ والسلام) will slay him at the eastern gates of the city of 'Lud.' After this (He ﷺ) spoke about how the Jews will be slain etc.

The Twelfth Hadith

It is in Sunan Ibn Majah from Hazrat Abdullah ibn Mas'ud رضی اللہ عنہ that on the eve of Isra, Rasoolullah ﷺ met with Hazrat Ibrahim, Hazrat Musa and Hazrat Esa علیہم الصلوۃ والسلام. They discussed about Qiyaamat amongst themselves. The Ambia first asked Hazrat Ibrahim علیہ الصلوۃ والسلام about his condition. He had no information about it. They then asked Hazrat Musa علیہ الصلوۃ والسلام about it, and he had no information about it, so they asked

Hazrat Esa علیہ الصلوۃ والسلام and he said, None but Allah knows about when Qiyaamat will really come. Almighty Allah gave me the information about what will happen before it befalls (the people). He then spoke about the emerging of Daj'jal. (He said), فانزل فاقتلوہ 'I will descend and slay him', thereafter Yajuj Majuj will appear. They will be destroyed through my Dua.

فعهد الی متی کان ذلك کانت الساعة من الناس کالحامل التی لایدری اهلها متی تفجوهم بولادة

(In other words) Almighty Allah has informed me that, after all this happens, then the condition of Qiyaamat will dawn upon the people, like a woman who is pregnant for the entire duration, but the people of the house do not know when the baby will be born to her.

The Thirteenth Hadith

Imam Ahmed reports in Musnad, Tabrani in Mu'jam Kabeer, Ruyaani in his Musnad, and Zia in Sahih Mukhtara from Samurah bin Jundub ﷛ that after Rasoolullah ﷺ explained about Daj'jal, He ﷺ said,

ثم یجئی عیسی بن مریم من قبل المغرب مصدقا بمحمد صلی الله تعالی علیه وسلم وعلی ملته فیقتل الدجال ثم انما هو قیام الساعة

After that Esa the son of Maryam علیہ الصلوۃ والسلام will appear from the direction of the west, attesting to Muhammad ﷺ, and upon His ﷺ way. He will slay Daj'jal; then further, only Qiyaamat will be (left to be) established.

The Fourteenth Hadith

It is in Mu'jam Kabeer from Hazrat Abdullah bin Maghfal ﷺ that after mentioning about Daj'jal, Rasoolullah ﷺ said,

يلبث فيكم ما شاء الله ثم ينزل عيسى بن مريم مصدقا بمحمد على ملته اماما مهديا و حكما عدلا فيقتل الدجال

He will remain amongst you for as long as Allah Wills. Then, Esa bin Maryam علیہما الصلوۃ والسلام will descend, attesting to Muhammad ﷺ and following the way of Nabi ﷺ as the Righteous Guided Leader, and as the Just Ruler. He will slay Daj'jal.

The Fifteenth Hadith

It is in Musnad Ahmed, Sahih Ibn Khuzaima, Musnad Abi Ya'la, Mustadrak Haakim and in Mukhtarah Maqdasi from Hazrat Jabir bin Abdullah رضی اللہ عنہما that Rasoolullah ﷺ mentioned a lengthy Hadith about Daj'jal (in which He ﷺ) said,

The Muslims will flee towards a mountain in Syria. He will go there and surround them, and cause them immense difficulties and hardships.

ثم ينزل عيسى فينادى السحر فيقول يا ايها الناس ما يمنعكم ان تخرجوا الى الكذاب الخبيث فيقولون هذا رجل حىّ فينطقون فاذاهم بعيسى عليه الصلوة والسلام

Thereafter Hazrat Esa علیہ الصلوۃ والسلام will descend, and call out to them at night by saying, O People! Why do you not come out to confront this evil Daj'jal? The Muslims will reply, 'This is a living person' (in other words, they would be under the impression that all the Muslims are under siege with them, and none has survived except them; hence, they will hear the announcement of Hazrat Esa علیہ الصلوۃ والسلام and say, 'This is a living person'). They will then answer (by saying), 'Look, it is Esa علیہ الصلوۃ والسلام!'

Thereafter He ﷺ spoke about the Imaamat of the Imam of the Muslims (i.e. Imam Mahdi) and He ﷺ then spoke about how Daj'jal will be slain.

The Sixteenth Hadith

Nu'aim bin Hammad reports in 'Kitaabul Fitan' from Hazrat Huzaifa bin Al Yamaan رضی اللہ عنہما that,

قلت یا رسول اللہ الدجال قبل او عیسی بن مریم قال الدجال ثم عیسی بن مریم الحدیث

I said, Ya Rasool'Allah ﷺ! Will Daj'jal appear first or Hazrat Esa bin Maryam علیہما الصلوۃ والسلام? He ﷺ said, first Daj'jal and then Hazrat Esa bin Maryam علیہما الصلوۃ والسلام.

The Seventeenth Hadith

It is in Tabrani Kabeer from Aws bin Aws رضی اللہ عنہ that Rasoolullah ﷺ said,

ثم ینزل عیسی بن مریم عند المنارۃ البیضاء شرقی دمشق

Hazrat Esa bin Maryam علیہما الصلوۃ والسلام will descend near the eastern white Minaret of Damascus.

The Eighteenth Hadith

It is in the Mustadrak of Haakim from Hazrat Abu Hurairah رضی اللہ عنہ that Rasoolullah ﷺ said,

ليهبطن عيسى بن مريم حكما واماما مقسطا وليسلكن فجا فجا حاجا او معتمرا وليأتين قبري حتى يسلم علي ولاردن عليه

By Allah! Esa bin Maryam علیہما الصلوۃ والسلام will certainly descend as the Ruler and the Righteous Leader, and certainly through the common pathways, he will go for Hajj or Umrah, and certainly He will present himself at My Sacred Mazaar (Tomb) to convey Salaam to Me ﷺ, and certainly, I ﷺ will reply to His Salaam.

صلى الله تعالى عليك وعليه وعلى جميع اخوانكما من الانبياء والمرسلين وآلك والهم وبارك وسلم

The Nineteenth Hadith

It is in the Sahih of Ibn Khuzaima and the Mustadrak of Haakim from Hazrat Anas رضی اللہ عنہ that Rasoolullah ﷺ said,

سيدرك رجلان من امتي عيسى بن مريم ويشهدان قتال الدجال

It is near that from My Era, two men from My ﷺ Ummah will get (to be in) the era of Esa bin Maryam علیہما الصلوۃ والسلام, and they will be present in the war against Daj'jal.

I (Huzoor Hujjatul Islam رضی اللہ عنہ) say, the apparent meaning of the word Ummah here, refers to the present Ummah, who were in the time of the Beloved Rasool ﷺ, otherwise hundreds of thousands of people from the Ummah of Rasoolullah ﷺ will be blessed with getting the era of Kalimatullah (Hazrat Esa) علیہ الصلوۃ والسلام, and they will be present in the war against the cursed Daj'jal.

In this context, both these men (being referred to) are Sayyiduna Ilyas and Sayyiduna Khadir (Khidr) علیہما الصلوۃ والسلام, as both are alive till now, and they will remain alive until then.

The same has been mentioned by my father, the great Research Scholar مد ظلہ in the beneficial note in this discussion, which is present in the marginal notes of 'Tayseer Sharh Al-Jaami' us Sagheer.'

The Twentieth Hadith

Imam Hakeem Tirmizi reports in Nawadirul Usool, and Haakim in Mustadrak, from Hazrat Jubair bin Nughair that Rasoolullah ﷺ said,

لن یخزی اللہ تعالی امۃ انا اولھا وعیسی بن مریم آخرھا

Almighty Allah will never allow that Ummah to be disgraced, to which I am at the beginning ﷺ, and Esa bin Maryam علیہما الصلوۃ والسلام is at its end.

The Twenty-First Hadith

Abu Dawud and Tayalsi report from Hazrat Abu Hurairah ﷜ that Rasoolullah ﷺ said,

لم یسلط علی دجال الاعیسی بن مریم

None will be given the power (ability) to slay Daj'jal the cursed, except for Esa bin Maryam علیہما الصلوۃ والسلام.

The Twenty-Second Hadith

It is in Musnad Imam Ahmed, Sunan Nasa'i and Sahih Mukhtarah from Hazrat Thawbaan ﷜ that Rasoolullah ﷺ said,

عصابتان من اتی احرزھما اللہ تعالی من النار عصابۃ تغزو الھند
و عصابۃ تکون مع عیسی بن مریم

Allah will keep two groups from my Ummah safe from the fire of hell. One group is that who will fight against the unbelievers of Hind, and the second are those who will be with Esa bin Maryam علیہما الصلوۃ والسلام.

The Twenty-Third Hadith

Abu Nu'aim reports in Hilya and Abu Sa'eed Naq'qash reports in 'Fawa'id ul Iraqiyeen' from Hazrat Abu Hurairah ﷜ that Rasoolullah ﷺ said,

طوبی لعیش بعد المسیح یوذن للسماء فی القطر و یوذن للارض فی النبات حتی لو بذرت حبك علی الصفا لنبتوحتی یمرلو الرجل علی الاسد فلا ھضرہ و یطا علی الحیة فلا تضرہ و لا تشاحح و لاتحاسدو لاتباغض

Glad-tidings upon that comfort which will be after the descending of Esa علیہ الصلوۃ والسلام. The sky will be given permission to rain, and the earth will be given permission to grow vegetation; to the extent that if you place your seed on a slab of rock, that too will germinate (i.e. grow), and to this extent, that a man will pass by a lion, and it will not harm him, and he will keep his foot on a snake and it will not strike him. Neither will there be greed for wealth amongst one another, nor will there be any jealousy or malice.

It is in At-Tayseer Sharh Jaami'us Sagheer, there will be glad-tidings of a pleasurable life after the coming of the Messiah, in other words, after Hazrat Esa علیہ الصلوۃ والسلام returns towards the earth, in the last era.

The Twenty-Fourth Hadith

It is in Musnad ul Firdaus from him as well (i.e. from Hazrat Abu Hurairah رضی اللہ عنہ) that Rasoolullah ﷺ said,

ینزل عیسی بن مریم علی ثمان مائة رجل و اربع مائة امراة

اخیر من علی الارض۔ الحدیث

Esa bin Maryam علیہما الصلوۃ والسلام will descend upon eight hundred men and four hundred women, who will be the best of all those upon the earth.

The Twenty-Fifth Hadith

Imam Raazi and Ibn Asakir report through Abdur Rahman bin Ayub bin Naafi' bin Kaysaan from his father, from his grandfather ﵁ that Rasoolullah ﷺ said,

ينزل عيسى بن مريم عند باب دمشق عند المنارة البيضاء لست ساعات من النهار فن ثوبين ممشوئين كانما ينحدر من راسه اللولو

Esa bin Maryam علیہما الصلوۃ والسلام will descend near the white eastern Minaret close to the gate of Damascus, in the early hours of the day, wearing two colourful pieces of cloth, (it will seem) as if pearls are falling off from his hair.

The Twenty-Sixth Hadith

It is reported in Sahih Muslim from Hazrat Abu Hurairah ﵁ that Rasoolullah ﷺ said,

انی لا رجوان طال بی عمرا ان لقی عیسی بن مریم فان عجل بی موت فمن لقیه منکم فلیقراه منی السلام

If I am blessed with a long life, I hope to meet with (Hazrat) Esa bin Maryam علیہما الصلوۃ والسلام, and if My departure from this world happens sooner, then whosoever from amongst you meets him, should convey My Salaam to Him.

The Twenty-Seventh Hadith

Ibn Al Jauzi reports in Kitaab Al Wafa from Hazrat Abdullah bin Amr bin Al A'as رضی اللہ عنہما that Rasoolullah ﷺ said,

ینزل عیسی بن مریم الی الارض فیتزوج و یولد لہ و یمکث خمسا و اربعین سنۃ ثم یموت

فیدفن معی فی قبری فاقوم انا و عیسی بن مریم من قبر واحد بین ابی بکر و عمر

Esa bin Maryam علیہما الصلوۃ والسلام will descend upon the earth. He will marry here (and) he will have children. He will remain here for forty nine years. Thereafter he will pass away. He will be laid to rest with me in my Sacred Tomb. On the day of Qiyaamat, him and I will rise from the same Tomb between Abu Bakr and Umar رضی اللہ عنہما. (i.e. They will be to the right and left of both of us).

The Twenthy-Eighth Hadith

Baghwi reports a lengthy Hadith in Sharhus Sunnah from Hazrat Jabir bin Abdullah رضی اللہ عنہما regarding Ibn Sayyad (who was suspected of being daj'jal),

Ameer ul Mo'mineen Umar رضی اللہ عنہ said that, Ya Rasool'Allah ﷺ! Grant me permission that I may slay him. He ﷺ said,

ان یکن ھو فلست صاحبہ انما صاحبہ عیسیبن مریم و الا یکن ھو

فلیس لک ان تقتل رجلا من اھل العھد

If he is Daj'jal, then you are not his slayer. The slayer of Daj'jal will be Esa bin Maryam, and if this is not him, then it is not (allowed) for you, to kill

any Zimmi (i.e. a non-believer living under the legal protection of the Muslim Empire).

The Twenty-Ninth Hadith

Ibn Jareer reports from Hazrat Huzaifa bin Al Yamaan رضی اللہ عنہما that Rasoolullah ﷺ said,

اول الایات الدجال و نزول عیسی و یاجوج و ماجوج یسیرون الی حزاب لالدنیا حتی یاتوا بیت المقدس و عیسی والمسلمون بجبل طور سینین فیوحی اللہ الی عیسی ان احرز عبادی بالطور و ما یلی ایلۃ ثم ان عیسی یرفع یدیہ الی السماء و یومن من المسلمون فیبعث اللہ علیھم دابۃ یقال لھا النغف تدخل فی مناخرھم فیصبحون موتی۔ ھذا مختصر

From amongst the major signs of Qiyaamat, the first sign is the appearance of Daj'jal, the descending of Esa bin Maryam علیہما الصلوۃ والسلام, and the arrival of Yajuj Majuj (they are large armies, and in every one army is a further four hundred thousand armies. The male amongst them does not die until he does not see one thousand direct offspring of his own. They are from the human race, i.e. from Bani Adam). They will go out to make the earth barren (they will drink all the water of the River Tigris, the River Euphrates, and The Lake Tiberias) until they reach Baitul Maqdis. On that day, Esa علیہ الصلوۃ والسلام and the Muslims will be at Mount Sina. Allah will send Wahi (Divine Revelation) upon Nabi Esa علیہ الصلوۃ والسلام that, keep (Secure) my servants at a safe place near Mount Sina and Eela. Then, Hazrat Esa علیہ الصلوۃ والسلام will raise his hands and make Dua, and the Muslims will say, Aameen. Almighty Allah will send down a worm called Naghf upon Yajuj Majuj. It will enter their nostrils (and) by the morning all will be laying dead.

The Thirtieth Hadith

Haakim and Ibn Asakir report in Taarikh, and Abu Nu'aim reports in 'Akhbaar ul Mahdi' from Hazrat Abdullah ibn Ab'bas رضی اللہ عنہما that Rasoolullah ﷺ said,

کیف تهلك امة انافی اولها وعیسی بن مریم فی آخرها والمهدی من اهل بیتی فی وسطها

How can that Ummat be annihilated, whose beginning I ﷺ am, and at whose end is Esa bin Maryam علیہما الصلوۃ والسلام and in the middle is Mahdi who is from my Ahle Bayt?

The Thirty-First Hadith

It is also reported in the same from Hazrat Abu Sa'eed Khudri رضی اللہ عنہ that Rasoolullah ﷺ said,

منا الذی یصلی عیسی بن مریم خلفه

From my Ahle Bayt is that person, behind whom Esa bin Maryam علیہما الصلوۃ والسلام will perform Namaaz.

The Thirty-Second Hadith

Abu Nu'aim reports in Hilyatul Awliyah from Hazrat Abu Hurairah ﵁ that Rasoolullah ﷺ said to Hazrat Ab'bas ﵁,

يا عم النبی ﷺ ان اللہ ابتدا الاسلام بی و سیختمہ بغلام من ولدک

و ھو الذی یتقدم عیسی بن مریم

O paternal uncle of the Nabi ﷺ! Indeed, Almighty Allah did the inception of Islam with Me, and it is near He will end it at a young man from your children (i.e. descendants), and he is the one behind whom Esa bin Maryam علیہما الصلوۃ والسلام will perform Namaaz.

There are numerous Ahadith about Hazrat Imam Mahdi, which prove that he will be from the descendants of Nabi ﷺ and from the Bani Faatima. There are many Ahadith which also mention his relationship to Hazrat Ab'bas ﵁ the uncle of Sayyiduna Rasoolullah ﷺ, and this is not something which is far-fetched.

On the basis of his lineage, a Hasani Sayyid, and his link from his mother's side will also reach Hazrat Ab'bas ﵁, just as Imam Ja'far Sadiq ﵁ mentioned in the refutation of the Rafdhi (Shia) that, 'Does anyone also slander his father? Abu Bakr Siddique ﵁ was my father twice. In other words, through two ways my maternal lineage reaches Hazrat Siddique e Akbar ﵁.

The Thirty-Third Hadith

Ishaq bin Bishr and Ibn Asakir report a lengthy Hadith about Daj'jal, from Hazrat Abdullah ibn Ab'bas رضی اللہ عنہما that Rasoolullah ﷺ said,

فعند ذلك ينزل اخى عيسى بن مريم من السماء على جبل اماما هاديا و حكما عادلا عليه برنس له مربوع الخلق اصلت سبط الشعر بيده حربة يقتل الدجال تضع الحرب اوزارها كان السلم فيلقى الرجل الاسد فلا يهيجه و ياخذ الحية فلا تضره و تنبت الارض كنباتها على عهد آدم يومن به اهل الارض و يكون الناس اهل ملة واحدة

(In other words) When Daj'jal emerges, and when immediately seventy thousand Jews dressed in mantles (i.e. armed) will join him; and due to this, the people will be caught up in a major catastrophe. The Muslims will retract and regroup in Baitul Maqdis. At this time, My ﷺ Brother, Esa bin Maryam علیہما الصلوۃ والسلام will descend from the sky onto the Mount Afeeq. He will be the Guided Leader, and the Righteous Ruler. He will be wearing a high hat (topi) and will be of medium height, with a broad forehead, and straight hair. He will have a spear in his hand, with which he will slay Daj'jal. During his time the war will end, and the entire earth will have peace and safety. When a man comes across a lion, it will not become vicious, and if he holds a snake, it will not harm him. The lush vegetation will grow in the colours which it grew with, in the time of (Sayyiduna) Adam علیہ الصلوۃ والسلام. All the people on earth will bring Imaan on him, and in the entire earth, the only Deen (Religion) will be Islam.

The Thirty-Fourth Hadith

Ibn Al Naj'jar reports from him as well (i.e. from Hazrat Abdullah ibn Ab'bas رضی اللہ عنہما),

و اذا سکن بنوك السواد و لبسوا السواد و کان شیعتهم اهل خراسان لم یزل هذا الامر فیهم حتی یدفعوه الی عیسی بن مریم

And when your children start to occupy the hamlets, and wear black clothes, and their armies (supporters) are the people of Khurasan, so from then on, the Khilafat will always remain with them, until the time when they hand it over to Esa bin Maryam علیہما الصلوۃ والسلام.

The Thirty-Fifth Hadith

Ibn Asakir reports from Ummul Mo'mineen Siddiqa رضی اللہ عنہا that she said, Ya Rasool'Allah ﷺ! Please grant me permission to be laid to rest (i.e. buried) besides you. He ﷺ said,

و انی له بذلك الموضع ما فیه الا موضع قبری و قبر ابی بکر و عمر و عیسی بن مریم

How will I give permission for this! There is only place there for My Grave, and for the graves of (Hazrat) Abu Bakr, (Hazrat) Umar رضی اللہ عنہما and (Sayyiduna) Esa bin Maryam علیہما الصلوۃ والسلام.

The Thirty-Sixth Hadith

Abu Nu'aim reports in his Kitaab ul Fitn from Hazrat Abdullah ibn Umar رضی اللہ عنہما that Rasoolullah ﷺ said,

المحاصرون بیت المقدس اذ داك مائة الف امراة و اثنان وعشرون الفا مقاتلون اذ غشيتهم ضبابة من غمام اذ تنكشف عنهم مع الصبح فاذا عيسى بين ظهرانيهم

At that time in Baitul Maqdis, there will be one hundred thousand women, and twenty two thousand combatant men, who will be under siege. All of a sudden clouds will gather, and shade them. As soon as morning dawns, it will clear out, then they will see that Esa علیہ الصلوۃ والسلام is present amongst them.

The Thirty-Seventh Hadith

It is in Musnad Abi Ya'la from Hazrat Abu Hurairah رضی اللہ عنہ that Rasoolullah ﷺ said,

والذی نفسی بیدہ لینزلن عیسی بن مریم ثم لئن قام علی قبری فقال یا محمد لا اجیبنہ

By Him is in Whose Divine Power is my life, undoubtedly Esa bin Maryam علیہما الصلوۃ والسلام will descend, then he will stand at My Grave and call out to Me saying 'O Muhammad ﷺ.' I will certainly reply to him.

The Thirty-Eighth Hadith

Abu Nu'aim reports a Mursal narration in Hilya from Urwah bin Ruwaym ﷺ that Rasoolullah ﷺ said,

خیرھذہ الامۃ اولھا و اخرھا فیھم رسول اللہ ﷺ و اخرھا فیھم عیسی بن مریم۔ الحدیث

Best amongst this Ummah are the people at the beginning and those at the end. From those at the beginning is present Rasoolullah ﷺ and from those at the end will be present Esa bin Maryam علیہما الصلوۃ والسلام.

The Thirty-Ninth Hadith

It is in Jaame' Tirmizi from Hazrat Abdullah ibn Salaam رضی اللہ عنہ,

مکتوب فی التوراۃ صفۃ محمد صلی اللہ تعالی علیہ و سلم و عیسی یدفن معہ

In the Holy Tawrah Almighty Allah mentioned about the attributes of Rasoolullah ﷺ, and that Esa علیہ الصلوۃ والسلام will be buried beside (next) Him ﷺ.

The same is mentioned in Mirqaat, and it is written in it that verily Hazrat Esa علیہ الصلوۃ والسلام will be buried with Him ﷺ (i.e. Beside Him ﷺ). Tayyibi said that this is written in the Tawrah.

The Fortieth Hadith

Ibn Asakir reported from Abu Hurairah ﷺ that,

يهبط عیسی بن مریم فیصلی الصلوات ویجمع الجمع و یزید فی الحلال کانی به تجد به رواحله ببطن الروحاء حاجا او معتمرا

Esa bin Maryam علیه الصلوۃ والسلام will descend. He will perform Namaaz. He will establish Jumma, He will bring prosperity in Halaal wealth. It is as if I am seeing that His steeds are taking him swiftly towards the valley of Rawha, for Hajj and Umrah.

The Forty-First Hadith

It is narrated from the same distinguished Annotator of the Qur'an ﷺ that,

لا تقوم الساعة حتی ینزل عیسی بن مریم علی ذروۃ افیق بیدہ حربة یقتل الدجال

Qiyaamat will not be established, until such time that Hazrat Esa bin Maryam علیہما الصلوۃ والسلام descends onto the peak of Mount Afeeq, with a spear in His hand, with which He will slay Daj'jal.

The Forty-Second Hadith

He again (i.e. Ibn Asakir) reports from Hazrat Abdullah ibn Mas'ud رضی اللہ عنہ that,

ان المسیح بن مریم خارج قبل یوم القیامۃ و لیستغن بہ الناس عمن سواہ

Indeed, The Messiah, the son of Maryam علیہما الصلوۃ والسلام will appear before Qiyaamat, through him the people will be most independent from all.

Be it that this meaning is in the context of virtues. In the era of Hazrat Nabi Esa علیہ الصلوۃ والسلام, neither will there be any Qadi, nor any Mufti or King. (The people) will turn towards Him for all things.

The Forty-Third Hadith

He also reported a lengthy Hadith from Hazrat Abdullah ibn Amr رضی اللہ عنہما related to unseen issues of the future, in which it is reported that, this and that will happen. Then the Muslims will conquer Constantinople and Rome, and then Daj'jal will emerge. There will be an intense drought in his time.

فبینما ھم کذالك اذ سمعوا صوتا من السماء ابشروا فقد اتاکم الغوث فیقولون نزل عیسی بن مریم فیستبشرون و یستبشربھم و یقولون صل یا روح اللہ فیقول ان اللہ اکرم ھذہ الامۃ فلا ینبغی لاحدان یؤمھم الا منھم فیصلی امیر المؤمنین بالناس و یصلی عیسی خلفہ

The people will become despondent due to this calamity, when suddenly they will hear a sound from the sky. Glad-tidings to you, your aide has come to you. The Muslims will say, Esa bin Maryam علیہما الصلوۃ والسلام has descended. They will rejoice, and Esa علیہ الصلوۃ والسلام will be pleased on seeing them. The Muslims will say, O Roohullah! Lead us in Namaaz. He will say, Allah Almighty has blessed this Ummah with honour. Their Imam should be from amongst them. The Ameer ul Mo'mineen (i.e. Imam Mahdi) will lead the Namaaz, and Esa علیہ الصلوۃ والسلام will perform His Namaaz behind him. He will turn Salaam and then He will take hold of His spear and go towards Daj'jal. He will say, Stop O daj'jal! O Liar! When he sees Hazrat Esa علیہ الصلوۃ والسلام and when he recognises His voice, he will start to dissolve, like pewter (tin) melts in fire, or fat melts in heat. If Roohullah علیہ الصلوۃ والسلام had not said, Stop! He would have melted to annihilation. Then, Hazrat Esa علیہ الصلوۃ والسلام will launch the spear into his chest, and despatch him towards the fire of hell. He will then slay his army of Jews and hypocrites. He will break the crosses, and kill the pigs. Now, the war will end, and days of peace and safety will appear, to an extent that goats will sit beside wolves, and they will not lift an eye to look towards them. Children will play with snakes, and they will not bite them. There will be justice on the entire earth.

He then explained the exit of Yajuj Majuj and their annihilation etc.

و یقبض عیسی بن مریم و ولیہ المسلمون و غسلوہ و حنطوہ و کفنوہ و صلوا علیہ و حضروا لہ و دفنوہ۔ الحدیث

After all these incidents, Esa bin Maryam علیہ الصلوۃ والسلام will pass away. The Muslims will fullfill his funeral rites (as guardians), and they will give Him

Ghusl, and apply fragrance to him, and shroud him (i.e. put on his kafan) and they will dig his grave and lay him to rest.

At present, without enduring towards completion, these are forty-three Ahadith, in which a complete set of forty Ahadith is from Sayyidul Mursaleen ﷺ.

In other words, thirty-eight Ahadith are on the basis of the absolute proofs (Nas), and two or three are on the basis of the ruling. Either way, Abdullah ibn Amr takes mostly from the early era. (And) One Hadith is the command and the word of Allah in the Taurat Muqaddas, and even in the Holy Qur'an its signs are present.

Almighty Allah says,

وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا اِذَا قَوْمُكَ مِنْهُ يَصِدُّوْنَ ﴿۵۷﴾

And when the example of Ibn Maryam is mentioned, then too your people mock at it. [Surah Az-Zukhruf (43), Verse 57]

وَاِنَّهٗ لَعِلْمٌ لِّلسَّاعَةِ

'And certainly He (Esa) is the information of Qiyaamat.'
[Surah Az-Zukhruf (43), Verse 61]

In other words, after he descends, it will be known, that Qiyaamat will come.

In the Qira'at of Hazrat Abu Hurairah and Hazrat Abdullah ibn Ab'bas, the verse reads, Indeed Ibn Maryam is a sign of Qiyaamat.

It is in Ma'alimut Tanzeel,

و انه یعنی عیسی لعلم للساعة یعنی نزوله من اشراط الساعة یعلم به قربها و قرا ابن عباس و ابوھریرة و قتادة و انه لعلم للساعة یفتح اللام والعین ای امارة وعلامة

(In other words) Hazrat Esa علیہ الصلوۃ والسلام is the knowledge of Qiyaamat. In other words, his descending is from amongst the signs of Qiyaamat. From this it will be known that, Qiyaamat is very near. Ibn Ab'bas, Abu Hurairah and Abu Qatadah رضی اللہ عنھم read it as, Verily, He is a sign of Qiyaamat. And when read with the Laam and Ayn with Zabar (Fatha). In other words, His descending is the command and the sign of Qiyaamat.

It is in Madaarik-ut Tanzeel

و انه لعلم للساعة و ان عیسی علیه الصلاة والسلام مما یعلم به مجئی الساعة و قرا ابن عباس رضی الله تعالی عنهما العلم هو العلامة ای و ان نزوله علم الساعة

(In other words) Indeed Esa علیہ الصلوۃ والسلام is a sign of Qiyaamat, from which it will be known, that Qiyaamat is now about to come, and Hazrat Ibn Ab'bas رضی اللہ عنھما read it as انه للساعة. (In other words) His descending is a sign of the coming of Qiyaamat.

Imam Jalaalud'deen Mahalli mentions in Tafseer Jalalain,

وانه ای عیسی لعلم للساعة تعلم بنزوله

Indeed, Hazrat Esa علیہ الصلوۃ والسلام is knowledge of Qiyaamat, which will be known by him descending.

In brief, this issue is absolute and definitive from the creed of the Ahle Sunnat wa Jama'at. Just as the one who rejects it totally, is a deviant for sure, likewise the one who changes (alters) this (actual context), and one who regards the coming down of Hazrat Esa bin Maryam Rasoolullah علیہ الصلوۃ والسلام like the mere exit of any ordinary person, is also himself astray, and one who is trying to lead others astray, and a deviant. This is because both (these types of people) have rejected the sayings of Huzoor Sayyid e Aalam ﷺ.

(In othe words)

وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنقَلَبٍ يَنقَلِبُونَ

'And now (i.e. soon) the tyrants will know,
to which side they will be toppled'

The Third Issue

The Life (being alive) of Sayyiduna Roohullah صلوات اللہ تعالی وسلامہ.

I (Hujjatul Islam) say, that this has two connotations.

One, being that he is alive now. This too is an issue from the second category, which none will act against (i.e. differ in), except a deviant, because as per the Ahle Sunnat, all the Ambia Kiraam علیہم الصلوۃ والسلام are alive in the true sense with their actual lives.

Their passing away is just to confirm the promise of Almighty Allah, and is only momentarily, and thereafter they are alive, as they were prior to tasting death.

The distinguished A'ima have mentioned that this issue is one which is well-established. Our leader, (my) father, the great Research Scholar دام ظلہ (i.e. Aala Hazrat Imam Ahmed Raza Khan Qaadiri Barakaati) in his book 'Saltanatul Mustafa Fi Malakuti Kullil Wara' explained all this in detail.

The second connotation, is that up to now, death has not come to him. He was raised into the skies alive, and after returning, he will live for many years on this earth, and after the complete victory of Islam, he will pass away. This issue is from the last (i.e. the third) category.

FIRSTLY

As evidence for it, this alone is sufficient, that Almighty Allah said,

وَاِنۡ مِّنۡ اَهۡلِ الۡكِتٰبِ اِلَّا لَيُؤۡمِنَنَّ بِهٖ قَبۡلَ مَوۡتِهٖ

'There is not a single one from amongst the People of the Book, who will not bring Imaan (i.e. believe) in him, before he passes away'

The commentary of this has already been quoted from Sahabi e Rasool Hazrat Abu Hurairah رضی اللہ عنہ. The opposition in his ignorance has stipulated Sahih Bukhari specifically. This commentary is not only in that, but it is present in both Sahih Bukhari and in Muslim.

It is in Sharh Mishkaat of Allama Teebi that,

استدل بآیة علی نزول عیسی علیه الصلوة والسلام فی آخرالزمان مصدقا للحدیث و تحریره ان الضمیرین فی به و قبل موته لعیسی والمعنی وان من اهل الکتاب الا لیؤمنن بعیسی قبل الموت عیسی و هم اهل الکتاب الذین یکون فی زمان نزوله فتکون الملة واحدة و هی ملة الاسلام

This explains the descending of Hazrat Sayyiduna Esa علیہ الصلوۃ والسلام, and from this Verse, Hazrat Abu Hurairah رضی اللہ عنہ, takes confirmation for the Hadith, that Almighty Allah is saying that, every person of the Book will definitely bring Imaan in (i.e. believe in) Hazrat Esa علیہ الصلوۃ والسلام, before He علیہ الصلوۃ والسلام passes away. And this is referring to those Jews and Christians who after the arrival of Hazrat Esa علیہ الصلوۃ والسلام, will be in his era. Therefore, there will only be one Deen on the entire earth, 'Deen e Islam.' Mullah Ali Qaari has quoted this from him in his Mirqaat.

SECONDLY

This same Tafseer (commentary) with the merit of being Sahih, is also quoted from the notable companion, and the commentator of the Qur'an Hazrat Abdullah ibn Ab'bas رضی اللہ عنہما, from whom the statement (view) of passing away which is in Bukhari has been claimed by the opposition.

It is in Sahi Bukhari and Irshaadus Saari that,

ثم یقول ابو ھریرۃ بالاسناد السابق مستدلا علی نزول عیسی فی اخر الزمان تصدیقا للحدیث [واقرؤ ان شئتم] و ان من اھل الکتاب الا لیؤمنن بہ قبل موتہ ای و ان من اھل الکتاب احدا لا لیؤمنن بہ قبل موتہ عیسی و ھم اھل الکتاب الذین یکونون فی زمانہ فتکون الملۃ واحدۃ و ھی ملۃ الاسلام و لھذا جزم ابن عباس رضی اللہ تعالی عنھما فیما رواہ ابن جریر من طریق سعید بن جبیر عنہ باسناد صحیح

(In other words) Narrating this Hadith to bring evidence about the descending of Hazrat Esa علیہ الصلوۃ والسلام from the Holy Qur'an in support of the Hadith, Hazrat Abu Hurairah رضی اللہ عنہ says, if you wish, then recite this verse, وَاِنۡ مِّنۡ اَهۡلِ الۡكِتٰبِ اِلَّا لَيُؤۡمِنَنَّ بِهٖ قَبۡلَ مَوۡتِهٖ.

The meaning of this verse is this, that every person of the Book is surely to bring Imaan on Hazrat Esa علیہ الصلوۃ والسلام before his passing away, and this refers to those Kitaabis (people of the book), who will be present at that time in his era. There will only be one Deen (at that time) on the entire earth, Deen e Islam, and it is on this which Hazrat Ibn Ab'bas رضی اللہ عنھما has settled on, (in other words), on that Hadith which was narrated from him, by Ibn Jareer, through his beloved student Sa'eed bin Jubair, with the merit of it being Sahih.

The same Tafseer (commentary/explanation) has been reported from Imam Hasan Basri رضی اللہ عنہ which will follow soon, In'sha Allahu Ta'aala.

Thirdly

Regarding the numerous explanations of the great Imams, the distinguished Mufas'sireen and the illustrious one amongst the Ulama, Imam Jalaalud'deen Suyuti ﵁ states in Tafseer Jalaalain,

انی متوفیک قابضک و رافعک الی من الدنیا من غیر موت

(In other words) Allah Almighty said to Hazrat Esa علیہ الصلوۃ والسلام, I will take you towards Me, and I will raise you from the world, without causing you death.

It is in the Tafseer of Imam Abul Baqa 'Akbari,'

انہ رفع الی السماء ثم یتوفی بعد ذلک

Certainly He (Esa علیہ الصلوۃ والسلام) was raised towards the sky, and after that he will be caused to pass away.

It is in Tafseer Sameen and Tafseer Futuhaat e Ilahiyah,

انہ الی السماء ثم یتوفی بعد ذلک بعد نزولہ الی الارض وحکمہ بشریعۃ محمد ﷺ

He has been raised towards the sky, and after that he will return to the earth, and rule according to the Shariat e Muhammadiyah ﷺ, and then later pass away.

Imam Baghwi states in Tafseer Ma'alimut Tanzeel,

قال الحسن والکلبی و ابن جریج انی قابضك و رافعك من الدنیا الی من غیر موت بذلك

It is stated by Hasan Basri ﷺ who is from amongst the great Imams amongst the Tabi'een and the student of Ameer ul Mo'mineen Maula Ali کرم اللہ تعالی وجہ الکریم and from Muhammad bin Saa'ib Kalbi and from Imam Abdul Malik bin Abul Aziz bin Juraij, who is from amongst the illustrious Imams amongst the Tabe-Tabi'een, and it is according to the narration of the (other) A'ima e Tabi'een in the Tafseer of this verse that it is written, O Esa! I will raise you towards Me, without your body having to endure death.

Imam Fakhrud'deen Raazi ﷺ states in Tafseer Kabeer,

قد ثبت الدلیل انه حی و ورد الخبر عن النبی انه سینزل و یقتل الدجال

ثم انه تعالی یتوفاه بعد ذلك

It has been proven with evidence, that Esa Alaihis Salaam is alive and a Hadith has been stated from Sayyid e Aalam ﷺ that soon he will descend (i.e. return to earth), and he will slay daj'jal, then thereafter Almighty Allah will cause him to pass away.

It is mentioned in the same that,

التوفی اخذ شیئ وافیا و لما علم اللہ تعالی ان من الناس من یخطر بباله ان الذی رفع اللہ هو روحه لا جسده ذکر هذا الکلام لیدل انه علیه الصلاة والسلام رفع بتمامه الی السماء بروحه و جسده

توفی means, to take something completely. It is in the knowledge of Almighty Allah that some people will have this uncertainty, that only the soul of Hazrat Esa علیہ الصلوۃ والسلام ascended into the sky, and not his body. Thus, Allah stated this, from which it became known that He was raised into the sky with his soul and body, in full.

It is in Tafseer 'Inayatul Qadi wa Kifayatur Raadi' of Allama Shahabud'deen Khifaji رضی اللہ عنہ that,

سبق انه علیه الصلاة والسلام لم یصلب و لم یمت

It has been mentioned before that Hazrat Esa علیہ الصلوۃ والسلام was neither crucified, nor did he pass away.

Imam Badrud'deen Mahmud Ayni states in Umdatul Qari Sharh Bukhari that,

کذا روی من طریق ابی رجاء عن الحسن قال قبل موت عیسی واللہ لحی و لکن اذا نزل آمنوا به اجمعون و ذهب الیه اکثر اهل العلم

(In other words) The Tafseer of the verse وَاِنْ مِّنْ اَهْلِ الْكِتٰبِ (until the end of the verse...) which was presented by Hazrat Abu Hurairah ﷺ is reported through Imam Hasan Basri ﷺ through Abi Raja' that he said, the meaning of the verse is this, that all the people of the Book will bring Imaan before the passing away of Hazrat Esa علیہ الصلوۃ والسلام, and he said, By Allah! Hazrat Esa علیہ الصلوۃ والسلام is alive, and this the Madhab of most of the learned Scholars.

Imam Shamsud'een Muhammad Abu Abdullah Az-Zahabi in 'Tajreedus Sahaba,' Imam Taajud'deen Subki in 'Kitaabul Qawa'id,' and Imam Ibn Hajr Asqalani in 'Al-Asabah' have counted Sayyiduna Esa علیہ الصلوۃ والسلام amongst the Sahaba of Nabi e Akram ﷺ, because on the night of Me'raj he was blessed with seeing Nabi Kareem ﷺ. It is obvious that his uniqueness is on the basis that he was blessed with this blessing before death came to him; otherwise, on the eve of Me'raj there is no Nabi who did not make Ziyaarat of Nabi ﷺ.

Imam Subki ﷺ presented this commentary in the form of a riddle, (wherein he said), who is that young personality, that is unanimously greater than the greatest Sahaba of all times, Siddique e Akbar, Faruq e Azam, Uthman e Ghani, and Ali e Murtuza رضی اللہ تعالی عنھم اجمعین? In other words, (it is) Sayyiduna Esa Alaihis Salaam.

It is in Al-Asabah Fi Tameezis-Sahaba

عیسی المسیح بن مریم الصدیقة رسول اللہ و کلمه القاها الی مریم ذکره الذهبی فی التجرید مستدرکا علی من قبله فقال عیسی بن مریم رسول اللہ رای النبی لیلة الاسراء فھو نبی

وصحابی و هو آخر من یموت من الصحابة و الغرہ القاضی تاج الدین السبکی قصیدۃ التی فی اواخر القواعد له فقال

من باتفاق جمیع الخلق افضل من

خیر الصحاب ابی بکر و من عمر

و من علی و من عثمان و هوفتی

من امة المصطفی المختار من مضر

(In other words) Masih Ibn Maryam علیہ الصلوۃ والسلام is Allah's Rasool, and He is, The Word of Allah. He came towards Hazrat Maryam. Imam Zahabi takes this from his predecessors in Tajreedus Sahaba and said it, so he said, Allah's Rasool Esa bin Maryam علیہ الصلوۃ والسلام made Ziyaarat of Nabi Kareem ﷺ on the eve of Me'raj, so He is Nabi and a Sahabi, and He is such a Sahabi, who will pass away after all the Sahaba.

Qadi Taajud'deen Subki has presented this in his Qasidah, which is at the end of Kitaabul Qawa'id, that; who is that young personality, that is unanimously greater than the greatest Sahaba of all times, Siddique e Akbar, Faruq e Azam, Uthman e Ghani, and Ali e Murtuza رضی اللہ تعالیٰ عنھم اجمعین? And that young person from the Ummat e Mustafa is from the Mudar Tribe.

It is also clearly explained in this text of Imam Subki that Hazrat Sayyiduna Esa علیہ الصلوۃ والسلام is such a Sahabi who will pass away after all the other Sahaba e Kiraam رضی اللہ تعالیٰ عنھم اجمعین.

Here, the numerous words (statements) of the A'ima e Deen and the reliable Ulama are not of the level, that there may be the need to include and gather all of them, and for those who are the men of truth, then even this much is sufficient, and for those who are drowned in such antagonism, that they regard the A'ima as nothing before their deficient intellect, then for such people, even a thousand registers (of evidence) will not be sufficient. Therefore, we should stop at this (on this part of the discussion).

Fourthly

It is this which is the view (statement) of the righteous majority, which is regarded reliable and correct. It just passed from the Annotation of Sahih Bukhari that, 'this is the Madhab of the vast majority of the learned Scholars.'

Fifthly

It is this statement (view) which is correct, preferable, and the sound statement, and that which is contrary to a sound statement is abrogated and unreliable. Imam Qurtabi states in 'Al-Mufhim Sharh Sahih Muslim' and Imam Abu Sa'ud states in 'Tafseer Irshaadul Aql Al-Saleem,'

الصحیح ان اللہ تعالی رفعہ من غیر وفاۃ ولا نوم کما قال الحسن و ابن زید ھو اختیار الطبری و ھو الصحیح عن ابن عباس رضی اللہ تعالی عنھما

The Sound (correct) view is this, that Almighty Allah raised Him alive in a conscious state. Neither has he passed away, nor was he asleep at that time, just as Imam Hasan Basri and Ibn Zaid have explained; and Imam

Tabri has adopted this, and this is also the Sahih narration from Hazrat Abdullah ibn Ab'bas رضی اللہ عنہما.

It is in Umdatul Qari Sahih Bukhari,

القول الصحیح انه رفع وهو حی

The Sahih statement is that he was raised towards the sky, and He is alive.

I (Hujjatul Islam) say, this is proven without any doubt that soon he will return to the earth, and thereafter his passing away is absolutely necessary, so even if (hypothetically speaking) he had to pass away even before being raised into the sky, then it would become necessary for him to pass away again, because do you think that Almighty Allah will let such a Beloved Prophet again endure the strain of death, (who is from amongst the five most exalted Prophets, who are regarded greater than all the other Prophets and creation of Allah and most exalted in the Court of Allah)!

When the Leader of the Day of Resurrection ﷺ passed from this world, and when in the severe grief of this great loss, Hazrat Farooq e Azam رضی اللہ عنہ drew his sword and said, By Allah! Rasoolullah ﷺ has not passed away, and nor will He ﷺ pass away, to the extent that he ordered that the tongues and the hands and feet of the hypocrites will be cut off. Hazrat Siddique e Akbar رضی اللہ عنہ presented himself before the Sacred Body of Sayyiduna Rasoolullah ﷺ and bent over and kissed the Blessed Face and then weeping he said,

بابی انت و امی والله لا یجمع الله علیك موتین اما الموتة التی کتبت علیك فقد متها

May my mother and father be sacrificed upon You ﷺ! By Allah! Almighty Allah will not gather death twice upon Rasoolullah ﷺ. That which was destined to happen, has happened.

والذی نفسی بیدہ لایذیقك الله الموتین ابدا

I swear by Him (Allah) in Whose Divine Control is my life! Allah will never allow Rasoolullah ﷺ to taste death twice.

(It is further stated) May my mother and father be sacrificed upon You ﷺ! Huzoor ﷺ is pure in life and also pure after passing (from this world).

This Hadith shareef has been reported in Bukhari, Nasa'i and Ibn Majah from Hazrat A'isha رضی اللہ عنہا.

Hence, that which is not proven from direct absolute injunctions, will never be accepted for the Ambia e Kiraam علیہم الصلوۃ والسلام, especially for such an exalted Rasool, such as Roohullah علیہ الصلوۃ والسلام, whose Dua was that, O Allah! If you are to turn this goblet (in other words the drink of death) away from anyone, then turn it away from me.

The greatness that is afforded to a Rasool of Allah is so exalted, so how can the one who brings Imaan in this, accept without any clear and confirmed evidence, that He (Hazrat Esa علیہ الصلوۃ والسلام) would make such a Dua, and Almighty Allah would inturn send upon him death upon death? This is totally unacceptable (i.e. it cannot be accepted). If one truly judges sincerely, then this proof alone is sufficient and more than enough to prove that He علیہ الصلوۃ والسلام was raised alive (into the sky)... And Divine Guidance is with Allah...

The Second Note of Caution

I (Hujjatul Islam) say, so much is proven from the Glorious Qur'an, and it is the Imaan of the Muslims, that Sayyiduna Esa علیہ الصلوۃ والسلام was raised into the sky after being saved from the deceitful trap of those vile Jews.

Now remains whether before ascending (into the sky), his Ruh (Soul) was removed on earth, and whether his body was left here on earth and only his soul was taken into the sky. Nothing of this sort is mentioned in the said verse of the Holy Qur'an.

This claim is excessive. The claimant should present the proof (for his claim), otherwise for this to be accepted without evidence is unjustified.

Whatever the opposition has presented as evidence is totally absurd. It is either mere accusation, which has been garnered up by his (evil) heart, or totally foreign from the actual objective, which does not even have the scent of an objective; or in the intention there is no definitive source, which is thus, insufficient for the claimants course.

Take Heed To All The Details!

The First Malicious Accusation

(His first malicious accusation is) that Sayyid e Aalam ﷺ proved in the Tafseer of these verses that, Esa علیہ الصلوۃ والسلام was raised into the sky after His soul was removed.

The Second Malicious Accusation

(His second malicious accusation) is regarding Hazrat Abdullah ibn Ab'bas رضی اللہ عنہما when he says that he said this, whereas we have just proved that it is proven to be contrary to that with the merit of a Sahih narration. He too is in support of this, that Hazrat Esa علیہ الصلوۃ والسلام has not passed away as yet, and that the Jews and Christians will bring Imaan on Him before He passes away. It has already been mentioned from Imam Qurtubi that it is this narration from Ibn Ab'bas رضی اللہ عنہما which is sound (Sahih).

The Third Malicious Accusation

(His third malicious accusation is) against Sahih Bukhari Shareef, when he says that this Tafseer is reported from Sayyid e Aalam ﷺ and Ibn Ab'bas رضی اللہ عنہما, whereas on this narration of Ibn Ab'bas رضی اللہ عنہما only this much is there, that Rasoolullah ﷺ said,

انکم محشورون و ان ناسا یؤخذ بھم ذات الشمال فاقول کما قال العبد الصالح و کنت

علیھم شھیدا ما دمت فیھم الی قولہ العزیز الحکیم

(In other words), You will be held accountable, and some (Allah Forbid) will be taken to the left, i.e. towards Hell. I will say that which the pious

servant Esa bin Maryam علیہ الصلوۃ والسلام said, that I was a witness unto them, for as long as I was present amongst them. When you caused Me to pass away, it is You alone, who was aware of their condition, and You are Witness unto everything. If You punish them, then they are Your servants, and if You forgive them, then You Alone are The Almighty, The Most Wise.

Where in this Hadith, is that claim of the claimant, that He علیہ الصلوۃ والسلام passed away before being raised into the sky, and only the soul was raised, and then he presented this verse without it having any connection to this,

فَلَمَّا تَوَفَّيْتَنِى كُنتَ أَنتَ الرَّقِيبَ عَلَيْهِمْ

'Then, when You raised me, You Alone, Watched over them'
[Surah Al-Ma'idah (5), Verse 117]

Here, if passing on (i.e. wafaat) refers to death (itself), then too, (it must be noted that) this is a conversation on the day of Qiyaamat.

Almighty Allah says,

يَوْمَ يَجْمَعُ اللّٰهُ الرُّسُلَ فَيَقُوْلُ مَاذَآ اُجِبْتُمْ ؕ قَالُوْا لَا عِلْمَ لَنَا ؕ اِنَّكَ اَنْتَ عَلَّامُ الْغُيُوْبِ ﴿۱۰۹﴾

'The day when Allah will gather all the Rasools, then He will say, what reply did you receive? They will say, We have no knowledge, Undoubtedly, it is You Alone, Who Knows completely, all the unseen.' [Surah Al-Ma'idah (5), Verse 109]

إِذْ قَالَ اللّٰهُ يٰعِيْسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِيْ عَلَيْكَ وَعَلٰى وَالِدَتِكَ ۘ إِذْ أَيَّدْتُّكَ بِرُوْحِ الْقُدُسِ ۗ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا ۚ وَإِذْ عَلَّمْتُكَ الْكِتٰبَ وَالْحِكْمَةَ وَالتَّوْرٰىةَ وَالْإِنْجِيْلَ ۚ وَإِذْ تَخْلُقُ مِنَ الطِّيْنِ كَهَيْـَٔةِ الطَّيْرِ بِإِذْنِيْ فَتَنْفُخُ فِيْهَا فَتَكُوْنُ طَيْرًا بِإِذْنِيْ وَتُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ بِإِذْنِيْ ۚ وَإِذْ تُخْرِجُ الْمَوْتٰى بِإِذْنِيْ ۚ وَإِذْ كَفَفْتُ بَنِيْٓ إِسْرَآءِيْلَ عَنْكَ إِذْ جِئْتَهُمْ بِالْبَيِّنٰتِ فَقَالَ الَّذِيْنَ كَفَرُوْا مِنْهُمْ إِنْ هٰذَآ إِلَّا سِحْرٌ مُّبِيْنٌ ﴿١١٠﴾

'When Allah will say, O Esa, son of Maryam! Recall My favour upon you, and upon your mother, when I aided you through the Pure Spirit. (And) You would speak to the people, in the cradle, and in the prime of your age; and when I taught you the Book, and wisdom, and the Taurah, and the Injeel; and when you would make from sand, a birdlike form, by My Divine Command; then you would blow into it, thus by My Divine Command, it would fly; and you cured the one born blind, and the one with white patches, by My Divine Command; and when you raised the dead, by My Divine Command; And when I held back the Bani Isra'eel from you, when you came to them, with manifest signs; so the unbelievers amongst them said, This is not, but open sorcery.' [Surah Al-Ma'idah (5), Verse 110]

وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيّٖنَ أَنْ اٰمِنُوْا بِيْ وَبِرَسُوْلِيْ ۚ قَالُوْٓا اٰمَنَّا وَاشْهَدْ بِأَنَّنَا مُسْلِمُوْنَ ﴿١١١﴾

'And when I inspired into the hearts of the disciples that, Bring Imaan (Believe) in Me and in My Rasool. They said, we have brought Imaan, and be a witness, that we are Muslims.' [Surah Al-Ma'idah (5), Verse 111]

إِذْ قَالَ الْحَوَارِيُّونَ يٰعِيسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنَزِّلَ عَلَيْنَا مَائِدَةً مِّنَ السَّمَآءِ ؕ قَالَ اتَّقُوا اللّٰهَ إِنْ كُنْتُمْ مُّؤْمِنِينَ ﴿۱۱۲﴾

‘When the disciples said, O Esa son of Maryam! Will Your Rabb do this, that He will send down for us, from the sky, a spread (of food)? He said, Fear Allah, if you have Imaan (i.e. if you truly believe).’ [Surah Al-Ma’idah (5), Verse 112]

قَالُوا نُرِيدُ أَنْ نَّأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَقْتَنَا وَنَكُونَ عَلَيْهَا مِنَ الشّٰهِدِينَ ﴿۱۱۳﴾

‘They said, we want that we should eat it from it, and our hearts should be satisfied, and that we may personally observe, that you have told us the truth; and (so) that we may be witnesses unto it.’ [Surah Al-Ma’idah (5), Verse 113]

قَالَ عِيسَى ابْنُ مَرْيَمَ اللّٰهُمَّ رَبَّنَآ أَنْزِلْ عَلَيْنَا مَآئِدَةً مِّنَ السَّمَآءِ تَكُونُ لَنَا عِيدًا لِّأَوَّلِنَا وَاٰخِرِنَا وَاٰيَةً مِّنْكَ ۚ وَارْزُقْنَا وَأَنْتَ خَيْرُ الرّٰزِقِينَ ﴿۱۱۴﴾

‘Esa the son of Maryam said, O Allah! O our Rabb! Send down a spread upon us from the sky, so that it may be a celebration for us; for the earliest of us, and for the last of us, and a sign from You; And grant us sustenance, and You are the Greatest Sustainer.’ [Surah Al-Ma’idah (5), Verse 114]

قَالَ اللّٰهُ إِنِّي مُنَزِّلُهَا عَلَيْكُمْ ۚ فَمَنْ يَّكْفُرْ بَعْدُ مِنْكُمْ فَإِنِّيٓ أُعَذِّبُهٗ عَذَابًا لَّآ أُعَذِّبُهٗٓ أَحَدًا مِّنَ الْعٰلَمِينَ ﴿۱۱۵﴾

‘Allah said, I will send it down upon you; but then, whomsoever from amongst you commits kufr (unbelief) thereafter; undoubtedly, I will castigate him with such a punishment, with which I will not castigate anyone else in the entire universe.’ [Surah Al-Ma’idah (5), Verse 115]

قَالَ سُبْحٰنَكَ مَا يَكُوْنُ لِيْۤ اَنْ اَقُوْلَ مَا لَيْسَ لِيْ ۗ بِحَقٍّ ؕ اِنْ كُنْتُ قُلْتُهٗ فَقَدْ عَلِمْتَهٗ ؕ تَعْلَمُ مَا فِيْ نَفْسِيْ وَلَاۤ اَعْلَمُ مَا فِيْ نَفْسِكَ ؕ اِنَّكَ اَنْتَ عَلَّامُ الْغُيُوْبِ ﴿۱۱۶﴾

‘And when Allah will pronounce, O Esa son of Maryam! Did you say to the people, Take me and my mother as two deities, besides Allah? He will say, Purity is for You! It is not befitting for me, to utter that word, which I have no right to; if I had said such, then You undoubtedly Know it. You know what is (deep) within me, and I know not what is in Your Divine Knowledge. Undoubtedly, You Alone Know well all the Unseen.’ [Surah Al-Ma’idah (5), Verse 116]

مَا قُلْتُ لَهُمْ اِلَّا مَاۤ اَمَرْتَنِيْ بِهٖۤ اَنِ اعْبُدُوا اللّٰهَ رَبِّيْ وَرَبَّكُمْ ۚ وَكُنْتُ عَلَيْهِمْ شَهِيْدًا مَّا دُمْتُ فِيْهِمْ ۚ فَلَمَّا تَوَفَّيْتَنِيْ كُنْتَ اَنْتَ الرَّقِيْبَ عَلَيْهِمْ ؕ وَاَنْتَ عَلٰى كُلِّ شَيْءٍ شَهِيْدٌ ﴿۱۱۷﴾

‘I have not said to them (anything), except for that which You had commanded me (to); that Worship Allah, who is my Rabb, and your Rabb. And I was aware of their condition, for as long as I remained amongst them; Then, when You raised me, You Alone, Watched over them; And everything is present before You.’ [Surah Al-Ma’idah (5), Verse 117]

اِنْ تُعَذِّبْهُمْ فَاِنَّهُمْ عِبَادُكَ ۚ وَاِنْ تَغْفِرْ لَهُمْ فَاِنَّكَ اَنْتَ الْعَزِيْزُ الْحَكِيْمُ ﴿۱۱۸﴾

'If You punish them, then certainly they are Your servants, and if You forgive them, then certainly You Alone are The Almighty, The Most Wise.' [Surah Al-Ma'idah (5), Verse 117]

This entire discussion (in the Holy Qur'an) from the beginning to the end, is related to the Day of Qiyaamat. Who said that Hazrat Esa علیہ الصلوۃ والسلام will never pass away, and that even on the Day of Qiyaamat he will not be able to mention his passing away?

Probably here the ignorant one saw in past tense, the words, قَالَ اللّٰهُ and قَالَ سُبْحٰنَكَ and thought that this was a discussion on past issues, and the day of Qiyaamat has not happened as yet! Whereas he does not know that in pure and eloquent language, something in the future which is definite and confirmed to happen, is mentioned in the past tense in a thousand places. In other words, it is regarded as something that is so definite that it will happen, hence it is mentioned as if it has already happened. There are many such idioms in the Qur'an. Observe in Surah Al-A'raf,

وَنَادٰۤى اَصْحٰبُ الْجَنَّةِ اَصْحٰبَ النَّارِ اَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُّمْ مَّا وَعَدَ رَبُّكُمْ حَقًّا ؕ قَالُوْا نَعَمْ ۚ فَاَذَّنَ مُؤَذِّنٌۢ بَیْنَهُمْ اَنْ لَّعْنَةُ اللّٰهِ عَلَى الظّٰلِمِیْنَۙ۝۴۴

'And the residents of Paradise called out to the inmates of Hell (saying), we have already received that which was truly promised to us by our Rabb, so did you too receive, that which was truly promised to you by your Rabb? They said, yes! And then an announcer announced between them, (that) the curse of Allah is upon the tyrants.' [Surah Al-A'raf (7), Verse 44]

وَنَادَوْا اَصْحٰبَ الْجَنَّةِ اَنْ سَلٰمٌ عَلَيْكُمْ

‘And they will call out to the residents of Hell (saying), Peace be upon you’ [Surah Al-A’raf (7), Verse 46]

وَنَادٰۤى اَصْحٰبُ الْاَعْرَافِ رِجَالًا يَّعْرِفُوْنَهُمْ بِسِيْمٰهُمْ

‘And the Ashaab ul A’raf will call out to some men, whom they recognise by their foreheads.’ [Surah Al-A’raf (7), Verse 48]

وَنَادٰۤى اَصْحٰبُ النَّارِ اَصْحٰبَ الْجَنَّةِ اَنْ اَفِيْضُوْا عَلَيْنَا مِنَ الْمَآءِ اَوْ مِمَّا رَزَقَكُمُ اللّٰهُ

‘And the inmates of Hell will call out to the residents of Paradise (saying), Share with us some blessings from your water, or from that sustenance which Allah has given you.’ [Surah Al-A’raf (7), Verse 50]

قَالُوْۤا اِنَّ اللّٰهَ حَرَّمَهُمَا عَلَى الْكٰفِرِيْنَ

‘They will say, undoubtedly, Allah has made both (these blessings), Haraam upon the unbelievers.’ [Surah Al-A’raf (7), Verse 50]

In a similar pattern, it is mentioned in Surah Saf’faat, (Verse 27)

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءلُونَ

The same pattern is in Surah Saad (from verse 60)

قَالُوْا بَلْ اَنْتُمْ ۟ لَا مَرْحَبًا بِكُمْ

(To verse 64)

اِنَّ ذٰلِكَ لَحَقٌّ تَخَاصُمُ اَهْلِ النَّارِ

Wherein the quarrel of the inmates of hell while they are in hell is being mentioned.

The same pattern is in Surah Zumr (from verse 68)

وَ نُفِخَ فِی الصُّوْرِ فَصَعِقَ مَنْ فِی السَّمٰوٰتِ وَ مَنْ فِی الْاَرْضِ اِلَّا مَنْ شَآءَ اللّٰهُ

(To verse 74)

وَ قَالُوا الْحَمْدُ لِلّٰهِ الَّذِیْ صَدَقَنَا وَعْدَهٗ وَ اَوْرَثَنَا الْاَرْضَ نَتَبَوَّاُ مِنَ الْجَنَّةِ حَیْثُ نَشَآءُ ۚ فَنِعْمَ اَجْرُ الْعٰمِلِیْنَ

In these verses, all the incidents related to the Day of Qiyaamat are mentioned in the past tense, and look at that verse itself wherein it is mentioned that,

یَوْمَ یَجْمَعُ اللّٰهُ الرُّسُلَ فَیَقُوْلُ مَاذَاۤ اُجِبْتُمْ ؕ قَالُوْا لَا عِلْمَ لَنَا ؕ اِنَّكَ اَنْتَ عَلَّامُ الْغُیُوْبِ ﴿۱۰۹﴾

‘The day when Allah will gather all the Rasools, then He will say, What reply did you receive? They will say, We have no knowledge,

Undoubtedly, it is You Alone, Who Knows completely, all the unseen.' [Surah Al-Ma'idah (5), Verse 109]

Here too, their answer was given in the past tense.

This verse wherein it is mentioned that,

إِذْ قَالَ اللّٰهُ يَا عِيسَىٰ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا

When Allah said, O Esa! I will cause you to pass away, and I will raise you towards Myself, and I will distance (i.e. free) you from the unbelievers.

Is this not sufficient as evidence (in the said case of the opposition), from which they try to take benefit from.

FIRSTLY

The letter 'waaw' (here) is not for sequence, meaning it is not necessary for that which has been mentioned first, to occur first. Therefore, from this verse, the only thing we understand is that He (Hazrat Esa)علیہ الصلوۃ والسلام will pass away, He علیہ الصلوۃ والسلام will be raised and He علیہ الصلوۃ والسلام will be distanced (i.e. freed), and all this will happen, and this is indeed the reality. Therefore, from where was the gist taken, that He will pass away before being raised!

It is mentioned in Tafseer 'Akbari,

مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ كلاهما للمستقبل والتقدير رافعك الى و متوفيك لانه رفع الى السماء ثم يتوفى بعد ذالك

Both these words are for the future, and رَافِعُكَ إِلَيَّ and مُتَوَفِّيكَ (are) ordained; in other words, I will raise you towards Myself, and I will cause you to pass away. This is why He has been raised towards the sky, and thereafter, he will pass away.

It is mentioned in Tafseer Sameen, Tafseer e Jamal, Tafseer Madaarik, Tafseer Kash-shaaf, Tafseer Baidhawi, and in Tafseer Irshad ul Aql;

واللفظ للنسفی او ممیتك فی وقتك بعد النزول من السماء و رافعك الأن اذالوا

ولا یوجب الترتیب

(In other words) and these words belong to Nasafi 'or I will cause you to pass away when it is the time for you to pass away, after causing you to descend from the sky, and now I will raise you.' This is because the 'waaw' does not necessitate sequence.

It is in Tafseer e Kabeer,

الایة تدل علی انه تعلی یفعل به هذه الافعال فاما کیف یفعل و متی یفعل فالامرفیه

موقوف علی الدلیل و قد ثبت الدلیل انه حی

The verse is evidence to the fact that, in this way Almighty Allah causes these things to happen. What remains, is how will He cause it to happen, and when will He cause it to happen? Then this issue is dependent on the evidence, and evidence has been established in this regard, that He is alive.

Secondly

توفی is definitely not a categorical order in the meaning of the word 'death.' توفی is used to take something completely, or to take full control of (something). The words of Kabeer have already passed earlier (in this regard), wherein it has been explained to mean, I will raise you completely and perfectly, with your body and soul. It has already been cited from Tafseer Jalaalain that,

متوفیك قابضك و رافعك من غیر موت

'I will take you towards Me, and I will raise you from the world, without causing you death.'

It has also already been cited earlier from Ma'alimut Tanzeel that Hasan Kalbi and Ibn Juraij have said,

انی قابضك و رافعك من غیر موت

'I will take you, and raise you towards Me, without your body having to endure death.'

It is mentioned in the same (i.e. Ma'alimut Tanzeel),

فعلی ھذا للتوفی تاویلان احدھما انی رافعك الی وافیا لم ینالوا منك شیا من قولھم توفیت من کذا و کذا واستوفیته اذا اخذته تاما والاخر انی متسلمك من قولھم توفیت منه کذا ای تسلمته

(In other words) On the basis of this, توفی has two interpretations. One of the interpretations is this, that I will raise you with perfect well-being, so the people will not be able to harm you in any way, (just as it is) the statement of the native speakers (of the language), that, I took him (away) in such and such way,' when he is taken away in full. The second interpretation is that I will take you (away) from them, (just as it is) the statement of the native speakers (of the language), that, 'I have taken (away) that thing from him.'

It is in Kash-shaaf, Anwaarut Tanzeel, Tafseer Abis-Sa'ud and in Tafseer Nasafi,

او قابضك من الارض من توفيت مالی

(In other words) I will take you away from the earth. (Just as it is said) by the native speakers (of the language) that, 'my wealth has been taken away.'

It is in Khifaji Alal Baidhawi,

ولذا فسر التوفی برفعه و اخذه من الارض كما يقال توفيت المال اذا قبضته

(In other words) This is why the Tafseer of توفی was made as, 'having been taken away and raised from the earth,' just as (in language) it is said, 'my wealth has been lost,' when it is taken away.

Thirdly

The meaning of توفی is in the sense of rightfully taking to the full term. In other words, I will get you to reach your full term of life, and I will save you from being slain by those unbelievers. Their plans shall not be fulfilled. You will reach the complete term of your life and then you will pass away as ordained for you.

It is in Tafseer Sameen, Tafseer Jamal, Tafseer Madaarik, Tafseer Kash-shaaf, Tafseer Baidhawi, and in Tafseer Irshaad;

انی مستوفی اجلک و مؤخرک و عاصمک من ان یقتلک الکفار الی ان تموت حتف انفک

(In other words) I will complete your life span (term), and I will keep you till the end, and I will keep you safe from being slain by the unbelievers, until you will finally pass away naturally.

It is in Tafseer Kabeer,

ای متمم عمرک فحینئذ اتوفاک فلا اترکهم حتی یقتلوک و ھذا تاویل حسن

(In other words) I will complete your lifespan, and only then will I cause you to pass away. I will not leave you to them, that they may slay you. And this interpretation is a worthy interpretation.

Fourthly

Wafaat (i.e. passing away) is also mentioned in the meaning of a dream. This (context) is also present in the Holy Qur'an. Almighty Allah says,

وَهُوَ الَّذِیْ یَتَوَفّٰىكُمْ بِالَّیْلِ

'It is Allah who causes you death at night' (Translation Hujjatul Islam)
(In other words, he causes you to sleep)
[Surah Al-An'aam (6), Verse 60]

And Almighty Allah says,

اللّٰهُ یَتَوَفَّى الْاَنْفُسَ حِیْنَ مَوْتِهَا وَالَّتِیْ لَمْ تَمُتْ فِیْ مَنَامِهَا

'Allah causes death to the living, at the time of their death, and to those who have not died (as yet), to them, in their sleep'
[Surah Az-Zumar (39), Verse 42]

Therefore, in this sense it means that, I will cause you to sleep, and while you are asleep, I will raise you into the sky, so that you feel no distress when being raised. It is this, which is the statement (view) of Imam Rabee' bin Anas رضی اللہ عنہ.

It is in Ma'aalim,

قال ربیع بن انس المراد بالتوفی فی لنوم و کان عیسی قد نام فرعه الله تعلی الی السماء و

معناه انی منیمك و رافعك الیّ

(In other words) Rabee' bin Anas said that, توفی means sleep, because Esa علیہ الصلوۃ والسلام remained asleep, so Almighty Allah raised him into the sky, and the meaning of this is, I will cause you to sleep, and I will raise you towards Me.

It is in Madaarik,

او متوفی نفسك بالنوم و رافعك و انت نائم حتی لا یلحقك خوف و یستیقظ و انت فی السماء امن مقرب

(In other words) I will take you in your sleep, and I will raise you in this condition, while you are asleep, so that you may not be distressed, and you will awaken in this state, that you are safe and blessed with closeness in the sky.

It is in Kash-shaaf, Anwaar and Irshaad,

او متوفیك نائما اذ روی انه رفع نائما

(In other words) I will take you away in a dream. This is why it is reported that, Esa bin Maryam علیہ الصلوۃ والسلام was raised while asleep.

With the exception of these (reasons), there are also other reasons, which are evident from the discussions of the Ulama, so interpret 'Wafaat' (to be taken or to pass away) to (specifically) mean 'death,' and to say that He علیہ الصلوۃ والسلام passed away before He was raised (into the sky), is simply without evidence, and there is actually no sign of such (mention) in the verse.

If the words متوفيك رافعك مطهرك in the verse only means this that, I will cause you to pass away and after you pass away (i.e. after Mawt) I will raise your soul into the sky; then except for the fact that He علیہ الصلوۃ والسلام is being given the news of Mawt (passing away), what special glad-tiding is this? Because after death, the soul of every Muslim is raised into the sky (i.e. heavens), and it (the souls of the believers) are given relief (freedom) from the unbelievers.

Almighty Allah says,

اِنَّ الَّذِیْنَ كَذَّبُوْا بِاٰیٰتِنَا وَ اسْتَكْبَرُوْا عَنْهَا لَا تُفَتَّحُ لَهُمْ اَبْوَابُ السَّمَآءِ

'Undoubtedly, (for) those who rejected Our signs, and were arrogant in contradiction of them; the doors of the skies will not be opened for them.' [Surah Al-A'raf (7), Verse 40]

(From this it is clear that) the souls of the unbelievers do not go into the sky. When the Angels of punishment carry their souls, the doors of the skies are closed (and it is said), There is no place here for this impure soul.

This is in contrast to the souls of the believers. The soul of a believer is elevated, and it performs Sajdah for its Rabb under the Arsh. Hence, that which is being mentioned is blessed to the souls of all the Muslims.

(According to them) the verse only speaks of the news of passing away, but according to us, many exalted and endless glad-tidings are being mentioned here, which are:

- I will bless you with your full and complete lifespan

- The unbelievers will not be able to slay you
- I will raise you into the sky while you are alive
- I will distance you from the unbelievers in such a manner that, in reality, they will never be able to reach you
- When you return to the earth once again, then those who intended to slay you, will be slain by you
- The earth will be cleansed of all unbelievers, and one True Deen of your Nabi ﷺ will prevail, and in the entire universe, you will be the shelter and asylum through His ﷺ blessing.

In the beginning of this Kalaam Almighty Allah said,

وَمَكَرُوْا وَمَكَرَ اللّٰهُ وَاللّٰهُ خَيْرُ الْمٰكِرِيْنَ ﴿۵۴﴾ اِذْ قَالَ اللّٰهُ يٰعِيْسٰۤى اِنِّیْ مُتَوَفِّيْكَ

Until the end of Verse 54, Surah Aale Imran

In other words, in this verse, Almighty Allah is saying that, the unbelievers attempted to deceive him. They wished to slay him. Almighty Allah gave them the retribution for their deception, so that their deception fell back on them. Then Almighty Allah said to Hazrat Sayyiduna Esa علیہ الصلوۃ والسلام that He (Allah) will do what is mentioned in the verse with him. (In other words, Allah will cause him to pass away, but will raise him into the sky, and free him from the unbelievers).

Do justice! If an enemy intends to kill the beloved of a powerful King, and if he saves his beloved, then saving him means that he will extract him (from his enemies), and not allow them to do what they plan; or does it mean that he will save his beloved from being killed by them, by himself causing him to die. If the latter is the case, then the intention of the enemies has still been fulfilled, in other words, they wanted him dead, so whether they did it, or someone else did it, it is still done.

Hence, in this case, (if the view of the opposition is taken) it would mean that even though the kuffar did not execute him (Hazrat Esa علیہ السلام), Allah has caused him death (while they were attempting to kill him), which is in contrast to the reality, being that Allah, The Almighty, The All-Powerful raised him alive towards Him, and He will then send him back to the earth to deal with the mischief of the evil ones, and with his hands, he will destroy them, and this is the true retribution for the deception of those cursed ones.

واللہ خیر الماکرین

ھذا ینبغی التحقیق واللہ ولی التوفیق

(In other words) Allah is the Best Hidden Planner. This is how research should be done. And Allah only is the Giver of Divine Guidance.

O Muslims!

The unjust manner of the refuters is something worth carefully thinking about. They have made extreme demands from us, that the evidence pointing to the life (of Hazrat Esa علیہ الصلوۃ والسلام) should only be from two verses which are absolute and totally evident, and there should be a

Hadith, and that too should only be specifically from Sahih Bukhari, whereas on the principles of knowledge, it was not our responsibility to give any evidence. From our explanation it has become clear that in this issue the opposition are the claimants (i.e. the plaintiff), and the responsibility of presenting the evidence is upon the claimant. Therefore, first they are wrongfully demanding evidence from us (whereas they are the claimants), and that too with such stringent conditions, which are logically not necessary to furnish in any way.

However, when it came to the claimants (i.e. the plaintiffs) presenting evidence, then they attempted 'to work wonders' (i.e. they tried to be their usual deceptive selves), and they made false allegations towards Rasoolullah ﷺ, Hazrat Sayyiduna Abdullah ibn Ab'bas رضی اللہ عنہما, Sahih Bukhari Shareef, and they then took merits from strangers and unfamiliar sources, and neither did they give valid evidence from only the Qur'an, nor did they have the desire to present absolute evidence (as they demanded from us). Such injustice... ولاحول ولاقوۃ الا باللہ العلی العظیم

The Third Note of Caution

As for the question from the new fashioned 'Messiahs' about the true Messiah, The Rasool of Allah, The Kamilatullah علیہ الصلوۃ والسلام, as to whether when he returns for the second time, he will not remain a Nabi, and or whether he will himself resign from Nubuiwat or Risaalat, or whether Almighty Allah will depose him from this exalted position, and simply make him an Ummati. (It must be said) that if this (line of questioning) is due to not knowing, then this is mere foolishness, and ignorance; otherwise, it is malice and deviance.

Allah Forbid! By Allah! Neither will he personally step down from this exalted position, and nor does any Nabi ever step down from Nubuiwat, and never will Almighty Allah depose them from this exalted rank, and nor is any Nabi ever be deposed. He علیہ الصلوۃ والسلام is indeed a Nabi of Allah and He will always remain a Nabi of Allah, and He is certainly the Ummati of Muhammadur Rasoolullah ﷺ and He will always remain an Ummati of Muhammadur Rasoolullah ﷺ.

It is the stupidity of this impostor that he thought that being a Nabi and also Ummati of Muhammadur Rasoolullah ﷺ is contradicting each other. This is his ignorance, and it is his negligence towards the great excellence of Muhammadur Rasoolullah ﷺ.

He does not know that this (being the Ummati of Nabi ﷺ) is not only exclusive to Hazrat Esa Roohullah علیہ الصلوۃ والسلام, but Hazrat Ibrahim Khaleelullah, Hazrat Musa Kaleemullah, Hazrat Nuh Najiyullah, Hazrat Adam Safiyullah, and all the Ambia of Allah صلی اللہ تعالی علیہم وسلم are all the Ummati of our Nabi e Akram Sayyid e Aalam ﷺ. The name of our Nabi ﷺ is Nabi ul Ambia ﷺ.

It is mentioned in the Hadith that Huzoor Nabi ul Ambia ﷺ said,

لو کان موسیٰ حیّا ما وسعه الا اتباعی

If Musa علیہ الصلوۃ والسلام were alive (here on earth), he would have had no other option but to follow Me. [Reported by Ahmed and by Baihaqi in Sha'b ul Imaan from Hazrat Jabir bin Abdullah رضی اللہ عنہ]

The Beloved Rasool ﷺ said,

والذی نفسی محمد بیدہ لوبدالکم موسیٰ فاتبعتموہ و ترکتمونی لضللتم عم سواء السبیل

ولوکان حیا و ادرك نبوتی لاتبعنی

By Him in Whose Divine Control is The Blessed Life of Muhammad ﷺ! If Musa علیہ الصلوۃ والسلام has to be made apparent to you, and if you leave me and follow Him, you will deviate from the Straight Path, and if He were alive (in this world) and if he attained My Era of Nubuiwat, he would definitely follow Me.

This was said (by Nabi ﷺ) when the discussion about the Blessed Tawrah was taking place. Hence, the name of Hazrat Musa علیہ الصلوۃ والسلام was taken; otherwise, this is not only exclusive to Him. The same rule applies to all the Ambia e Kiraam علیہم الصلوۃ والسلام.

These impostors dupe the people in the name of the Holy Qur'an, by rejecting the Ahadith, and saying that evidence should only be taken from the Qur'an, but Astaghfirullah, they have not even received the breeze of the Qur'an.

They have such (unworthy) mouths, yet they dare take the name of the Qur'an.

If they had even really just listened to the Qur'an they would never dare ask such questions.

Almighty Allah says in the Holy Qur'an,

وَاِذْ اَخَذَ اللّٰهُ مِیْثَاقَ النَّبِیّٖنَ لَمَاۤ اٰتَیْتُكُمْ مِّنْ كِتٰبٍ وَّحِكْمَةٍ ثُمَّ جَآءَكُمْ رَسُوْلٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ
لَتُؤْمِنُنَّ بِهٖ وَلَتَنْصُرُنَّهٗ ؕ قَالَ ءَاَقْرَرْتُمْ وَاَخَذْتُمْ عَلٰی ذٰلِكُمْ اِصْرِیْ ؕ قَالُوْۤا اَقْرَرْنَا ؕ قَالَ فَاشْهَدُوْا
وَاَنَا مَعَكُمْ مِّنَ الشّٰهِدِیْنَ ﴿۸۱﴾ فَمَنْ تَوَلّٰی بَعْدَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ

'And remember when Allah took from the Prophets their Covenant; If I bestow to you the Book and Wisdom, and that Chosen Messenger then comes to you, confirming your Books, you must most definitely believe in him and you must most definitely assist him; He (Allah then) said, Do you agree (to this), and accept My necessary responsibility in this regard? They all replied, "We agree"; (Then) He (Allah) said, "Then each become witness unto the other, and I (by) Myself am amongst the witness with you. So, those who turn away thereafter, then it is they, who are the transgressors."' [Surah Aale Imran (3), Verse 81]

O, you who only take the name of the Holy Qur'an! Are these verses not in the Qur'an? Did Almighty Allah not command and take a covenant from all the Ambia and Mursaleen علیہم الصلاۃ والتسلیم commanding them to bring Imaan in Muhammadur Rasoolullah ﷺ with such firmness? Did this covenant not make them all the Ummati of Muhammadur Rasoolullah ﷺ? So (according to you) did they (Ambia e Kiraam علیہم الصلاۃ والتسلیم) resign from their Nubuiwat, or did Allah Almighty depose them from their excellence and make them Ummati? (Never!)

O impostors! Hazrat Roohullah علیہ الصلوۃ والسلام will descend upon this exalted covenant, and with the attributes of Nubuiwat and Risaalat, he will remain as the Ummat of Muhammadur Rasoolullah ﷺ and the supporter of the Deen.

آسمان نسبت بعرش آمد فرود
گرچہ بس عالیست پیش خاک تود

If you wish to observe the exquisite and refreshing discussion concerning this blessed verse, then peruse the authentic book of our leader, my father the great Research Scholar رضی اللہ عنہ, 'Tajalliyul Yaqeen Bi Anna Nabiyyana Sayyidul Mursaleen' and bring Imaan in our Nabi e Akram Sayyid e Aalam ﷺ being Nabiyul Ambia.

گرچہ شیریں دہناں بادشہانند ولے
او سلیمان جہان ست کہ خاتم با اوست
صلی اللہ تعالی علیہ علیہم و بارك و سلم

As for their question as to when He will return from the sky, then the answer to this is the same,

ما المسئول عنها باعلم من السائل

(In other words) The one who is being asked, knows not more than the one being questioned.

It is certain, that this blessed time is now very close, when that sun of guidance and marvels, will appear from the horizons of mercy, beauty, and wrath, bringing a new freshness and brightness to this earth, and with just one beam, he will destroy all the unbelief and innovations, Christianity, Judaism, Polytheism, Zoroastrianism, Naichirism, Qadianism, Shiaism, Kharijism, and all other types of deviance.

There will be only one Deen on earth, and that will be Deen e Islam, and in Deen e Islam there will be only one Madhab, and that will be the Ahle Sunnat. All others will be slain (in battle then). والله حجة السامية but the actual time, as to how many years or months are left from now, then this has neither been mentioned to us, nor are we able to know this, just as we have Imaan in the coming of Qiyaamat, but we do not know its time (i.e. We do not know when it will come).

The Fourth Note of Caution

O Muslims! Almighty Allah has created humans with the combination of Angelic, animalistic and malicious shaitaani qualities. To those, whom He blessed with guidance, the Angelic qualities manifest in them, and He makes such a person more exalted than some, or all of the Angels.

عبدی المؤمن احب إلی من بعض ملائکتی

(In other words) My Believing servant (Mu'min),
is even more beloved to Me, than some of My Angels.

Shari'at is their sign, and Taqwa (piety) is their cradle,

لَّا يَعْصُوْنَ اللّٰهَ مَآ اَمَرَهُمْ وَيَفْعَلُوْنَ مَا يُؤْمَرُوْنَ

'Who do not delay (in fulfilling) the Divine Command of Allah,
And (they) do only that, which they have been commanded'
[Surah At-Tahreem (66), Verse 6]

Humility and modesty is their exalted splendour, and they detest arrogance and boastfulness;

ان الملائكة لتضع اجنحتها لطالب العلم

The Angels spread out their wings, for seekers of (Deeni) Knowledge.

And as for those who were attracted towards the animalistic qualities, they were plunged into spending their nights and days like animals, becoming slaves of their stomachs and lustful desires;

اُولٰٓئِكَ كَالْاَنْعٰمِ بَلْ هُمْ اَضَلُّ

'They are like Quadruped beasts, but even more lost than them'
[Surah Al-A'raf (7), Verse 179]

And for those who are overtaken by the malicious shaitaani qualities, then pride and arrogance become their creed and constitution;

اَبٰى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكٰفِرِيْنَ

‘He rejected, and was arrogant, and became an unbeliever’
[Surah Al-Baqarah (2), Verse 34]

This category of people is always in search of name and fame, looking for ways to rise in ego and name. They wish for their names to be known far and wide, and for people to speak about them everywhere. Their idea is that they should make their own group, where all will be their slaves and they will be the leaders. Those who reach the height of their maliciousness, they say,

فَقَالَ اَنَا رَبُّكُمُ الْاَعْلٰى

‘I am your most exalted Rabb (Sustainer)’
[Surah An-Naziat (79), Verse 24]

Hence, they falsely claim to be Allah, just as in the past the cursed Fir’awn, and Namrud etc. had done, and in this time, like the false Messiah Qadiani, and the other false messiah as well, the cursed Daj’jal, and those less than him, the malicious deceitful Yamamah and the deceitful Thaqeef etc. and the like evil ones who claim Nubuiwat, while some others claim to be the Mahdi of the time, and someone else claims he is the Ghaus of era, and others claim to be the Mujtahids of the era, while others make other such false claims.

In India, where for ages, Islam is without an Islamic Ruler and the Deen is without any real supporter, where (now) slaves of the freedom of evil desire are open, so if here it brought them no success, then where else! The hundreds of Mujtahids, scores of reformers, the cultured, the elders of the materialists, how many 'Mahdis,' how many new madhabs have sprouted up like insects from the ground, but such is the Divine Grace of Allah that, 'He guides whom He Wills, and causes whom He Wills, to go astray.'

No matter who ever came forth wearing his open and clear signs of falsehood, some foolish and unfortunate ones, followed him. It was the people (i.e. humans) who followed Fir'awn and made Sajdah to him. These are the same people, who join Daj'jal. However, during these centuries (of difficulty) so many true guides emerged and revived the earth.

We hear that there is a person who suddenly had the urge and was tired of claiming to be the Mahdi, and merely being regarded as an Ummati, so he decided to claim to be the promised Esa (i.e. the Messiah), and on the basis of claiming 'revelations' he decided to choose the wall of Nubuiwat.

On the other hand, he noticed that it was the era of Christianity, and if by means of the cross, he got it right, and they (the Christians) acknowledged him, he would get his heart's desire.

There was no chance of being crucified, so he felt it was a time for him to benefit, and this would bring Europe, America, Burma and India, under his hand, with all being his servants and him their master. I

t is as if he felt that his success would be so overwhelming, and he would receive such royal acknowledgement, that the moon and stars would be the shoes on his feet, and on his head would be the sun as his crown.

He will depose of the 'father' in his lifetime, and the power will be with the son, but all of this did not materialise, but he knew that there would surely be a bunch of fools who would follow him blindly, and at least in this way, he would have his own group, and masquerade as their leader.

With all this masquerading and in order to establish this (corrupt) ideology, he used thousands of deceptive ploys, but there was one fine line they used, that was their view that, Hazrat Sayyiduna Esa Ala Nabiyyina علیہ الصلوۃ والسلام has already passed away, so how will he now return to earth, and what will he be able to further do?

Whatever it is, it is all about me; I am the final hope of all, I am the slayer of the swines, I am the destroyer of the Jews, I am the demolisher of the crosses, I am the promised Messiah. In other words, he (the false messiah), claimed it was his mother who was the virgin and his father was non-existent...

In the Hadith e Mutawatirah, His (Hazrat Esa's علیہ الصلوۃ والسلام) arrival is publicised, but this is simply their flawed greed, and their discussion concerning the life and passing away of Hazrat علیہ الصلوۃ والسلام is baseless.

We ask, is the passing away of Esa علیہ الصلوۃ والسلام conflicting to his returning (i.e. descending to earth) or not?

If it is not, and definitely it is not, just as we have clarified in the fifth preamble, so what benefit have you got from this claim, and was your objective attained in any way by shielding yourself with the Ahadith regarding His return?

Hypothetically speaking, if you even regard it as being conflicting, then it becomes necessary that you have to reject death, and to accept that being alive is proven, because if death had come, then the return would not happen.

However, the returning (to earth) is definite, because the Mutawatir sayings of the Beloved Mustafa ﷺ are its absolute proof.

The Muslims will never accept the fabrications of some fabricator, and because of that (Allah Forbid) reject the blessed words of their Beloved Rasool علیہ الصلوۃ والتسلیم regarding it incorrect or futile.

Whoever says anything against His ﷺ word, no matter if such a person flies from the earth towards the sky, his impure statement, which is worse than all impurities, will be thrown onto his face, and they (the true Muslims) will separate from such a person (impostor), and wrap themselves in the pure blessings of Mustafa ﷺ. May Allah never allow His ﷺ Blessings to be lost to us, in this world and in the hereafter. آمین آمین بجاہ عندك یا الرحم الراحمین

Hypothetically speaking, as per the opposition, if all of this is simply by the way, how does all this still prove your (false claim) of being the 'Messiah'?

Present the proof, and if you have any sense of honour towards your claim, then present this proof only from the Qur'an!

(Addressing the deviant Qadianis, Huzoor Hujjatul Islam ﷺ says) Look at how they are shunned, deprived from Holy the Qur'an. Well then, if you cannot find proof from it (i.e. from the Qur'an), then present the same from the Hadith!

Look at how they return dejected and deprived from the Hadith. Well then, you could not find any place here as well, then at least present the saying of one Sahabi, or the sign of one Tabi'ee, or the statement of any one of the righteous Imams!

Present something at least, which says that the advent of Hazrat Sayyiduna Esa علیہ الصلوٰۃ والسلام which is proven from the Ahadith e Mutawatira, through the blessed words of Sayyiduna Rasoolullah ﷺ referred to some hindi punjabi, and that wherever the discussion about Ibn Maryam was mentioned, it was referring to the moghul child of some punjabi woman!

Never will you be able to give any normal proof for such a false and baseless claim. You will end up hopeless and dejected from all sides. What did you benefit from trying to mislead, confuse and deceive the general public with your futile pamphlets?

What difference and benefit is it to you whether Hazrat Maseeh علیہ الصلوٰۃ والسلام went with his body and soul, or if he went only with his soul after passing away, or he went while alive in a conscious condition. Why should the humiliation of not being able to present any evidence (for your futile claim) be alleviated from you!

Your objective is absent in every way, and your claim is totally rejected. Therefore, what will you avert from starting such a meaningless argument?

By claiming that Hazrat Esa علیہ الصلوۃ والسلام has already passed away, how will you make (i.e. prove) a moghul to be a Messenger, a punjabi woman to be Maryam, a nutfa to be the Kalimah, and a married woman to be a virgin?

In brief, the very same two words which have been mentioned in the third and fourth preambles, are sufficient as a refutation of all this offensive ignorance. 'And For Allah is All Praise...'

The Fifth Note of Caution

Hypothetically speaking, according to the opposition, if this too is taken in the context that the advent (descending) of Esa علیہ الصلوۃ والسلام means the appearing of one who is similar to Hazrat Esa; however, it must be noted that Mustafa ﷺ said this much, that Esa علیہ الصلوۃ والسلام will descend, but many other incidents which will occur before that were also mentioned.

It was said that only after these incidents occur, will Esa علیہ الصلوۃ والسلام descend. Coinciding with this, many circumstances and reports surrounding it have also been mentioned, such as, He will descend (i.e. return to earth) in a particular manner, and many reports and incidents related to it have also been mentioned, that such and such thing will happen in that era. Therefore, it is necessary for all of this to happen as mentioned.

For example, those things which will precede His coming will occur, such as:

- With the exception of Haramain Sharifain, Rome (Europe), Syria and the entire Muslim lands will be lost by the Muslims
- The Sultan e Islam (Muslim Ruler) will be martyred

- Due to the entire world being plunged into strife and turmoil, the Awliyah from all over the world will migrate to Makkah Muazzamah

- There, the Imam of the final era (Imam Mahdi) will become apparent while making Tawaaf of the Kaa'ba

- The Awliyah e Kiraam and all the Muslims will take that Oath of Allegiance at His hands.

- The Christians will mobilise their armies in Syria, at a place called A'maq or Wabiq

- An army of Muslims will come from Madina to challenge them

- The Christians will demand to fight those of their own who accepted Islam

- The Muslims will give them (those Muslims) refuge

- The Muslim Army will be split into three groups

- They will receive a great victory over the Christians

- From that which they conquered, the Muslims will seize Constantinople from the Christians

- Al Malhama Al Kubra, i.e. The Great Battle will take place. Thousands of Muslims will leave their tents, swearing of Conquest or martyrdom, and all of them will be martyred by the evening

- Finally the Great Victory will appear to the Muslims
- The Muslims will attain the greatest Victory
- Many unbelievers will be slain, that if a bird had to fly from one end of the corpses, it will die before it reaches the other end.
- The Muslims will turn back while gathering the spoils of war, when shaitaan will falsely spread the news of the appearance of daj'jal (known by the west as Antichrist)
- They will return to find no sign of him there
- Then the evil one (Allah grant us refuge from him) will appear
- He will show many astonishing signs
- He will cause it to rain
- He will bring out lush vegetation
- He will command the earth and it will throw out its treasures
- The treasures of the earth will follow him wherever he goes
- Before all, seventy thousand Jews in armour will believe in this unbeliever
- They will become his army

- Daj'jal will split a young Muslim in two with his sword, and then bring him back to life. The young Muslim will say to him that, I now have even more faith that you are that one eyed accursed liar concerning whom Nabi ﷺ informed us. If you can really do anything, then now try to harm me. He will then not have any power to do anything (to him). He will become dejected and upset.

- With the exception of Haramain Tayyibain, the accursed one will roam the entire earth

- The people of Arabia will come together in Syria

- The accursed one will put them under siege

- Twenty two thousand male fighters and one hundred thousand females will be besieged

(Huzoor Hujjatul Islam رضي الله عنه questions the false Messiah) Therefore, before you came, did all these incidents take place? By Allah, you are an obvious liar.

Now let us look at more things which will happen near the coming (of Hazrat Esa علیہ الصلوۃ والسلام);

- Suddenly the besieged Muslims will hear a voice saying, Fear not! The one whom you prayed for has arrived.

- Hazrat Esa علیہ الصلوۃ والسلام, The Promised Messiah will descend from the sky, near the Gates of Damascus, towards the Eastern side of

the Syrian Damascus, near a white Minaret, resting his hands on the wings of two Angels.

- Without having taken a bath, water will drip from his hair
- When he lowers or raises his head, he will shed pearls
- The Takbeer for Namaaz would have already been called
- Hazrat Imam Mahdi ﷺ will lead the Namaaz on the order of Hazrat Esa علیہ الصلوۃ والسلام
- Hazrat Esa علیہ الصلوۃ والسلام will perform Namaaz behind the Imam
- After Salaam is turned, He will order the Gates to be opened
- On the other side of the gate will be seventy thousand armed Jews with the one eyed, squint false Messiah
- On seeing The True Messiah علیہ الصلوۃ والسلام, his body will start disintegrating (melting). He will start to flee.
- Hazrat Esa علیہ الصلوۃ والسلام will pursue him
- He will slay him (Daj'jal, i.e. the Antichrist) near the Gate of 'Lud'
- He will display his (Daj'jals) impure blood on His spear

(Huzoor Hujjatul Islam ﷺ questions the false Messiah) Are these attributes really referring to you? Did any of these incidents occur with you? Certainly not! By Allah! You are an open liar!

Now take heed to those incidents which will happen in His Blessed Era:

- The Promised Leader, The Honoured Messiah صلوات اللہ تعالیٰ وسلامہ will break the crosses
- He will kill the swines
- He will abolish the Jizya
- He will say to the unbelievers then, اما الاسلام و اما السیف 'accept Islam or face the sword'
- All the unbelievers on earth will either accept Islam or be slain
- He will seek out the Jews and kill them
- Trees and rocks will say to the Muslims, O Muslim Come! There is a Jew hiding behind me
- With the exception of Islam every other 'religion' will cease to exist
- He (Nabi Esa علیہ الصلوۃ والسلام) will either go for Hajj or Umrah, using the route through Rawha
- He will present himself at the Sacred Mazaar of Sayyiduna Rasoolullah ﷺ and convey Salaam
- He will receive the answer to His Salaam from the Qabr e Anwar of Nabi Kareem ﷺ

- There will be complete peace and tranquillity in his era
- Greed, jealousy and malice will be taken away from the earth during this time
- Cows will graze beside lions
- Goats will sit beside wolves
- Children will play with snakes in their hands, and it wont harm anyone
- The sky will rain down its blessings
- The earth will throw out its blessings
- If seeds are kept on a pillar of rock, it will become a meadow
- Such huge pomegranates will grow, that an entire Jama'at will sit under its shade
- The milk of a single goat will suffice for an entire nation
- There will be no poverty stricken person on the entire earth
- Those who wish to share their wealth, will walk around with bags of gold coins, but there will be none to accept it, etc.

(Huzoor Hujjatul Islam رضی اللہ عنہ questions the false Messiah) Is this the condition in your era? Never! By Allah! You are an open liar.

Like the above mentioned incidents, there are also many other incidents which will take place, such as:

- The emergence of Yajuj and Majuj in the era of Hazrat Sayyiduna Esa علیہ الصلوۃ والسلام
- They (Yajuj Majuj) will drink up the entire River Euphrates and Tigris until they are completely dry
- By the Command of Allah, Hazrat Esa علیہ الصلوۃ والسلام will take the Muslims onto the Mount Toor (Sinai) for their safety
- When Yajuj Majuj see that there is none visible on earth, they will launch their spears towards the sky, thinking that they have killed all on the earth, so now they will wish to kill all in the skies. To lure these evil ones, Allah will return their spears from the skies with blood on them. They will see this and become excited.
- Then, by the Dua of Hazrat Esa علیہ الصلوۃ والسلام, they will be affected by plague. All of them will be destroyed in one night.
- The entire earth will be spoilt due to their pollution
- Through the Dua of Hazrat Esa علیہ الصلوۃ والسلام, a strong wind will blow, carrying their corpses into the Sea.
- Hazrat Esa علیہ الصلوۃ والسلام and the Muslims will exit from Mount Sinai
- They will once again in a fresh manner occupy cities

- Hazrat Esa علیہ الصلوۃ والسلام will live on this earth for forty years, leading the Muslims, and as the Just Ruler

- Thereafter, He will pass away and He will be laid to rest beside Huzoor Sayyidul Mursaleen ﷺ

(Huzoor Hujjatul Islam رضی اللہ عنہ questions the false Messiah) When you reach the end of your life, then in'sha Allah ul Azeem, all the Muslims will see clearly that, Hazrat 'Izra'eel علیہ الصلوۃ والسلام will suffocate you and let you reach your final end, and nothing of what has been mentioned in the other incidents holds true for you.

Therefore, how then can you be regarded as the one who is similar to Hazrat Esa علیہ الصلوۃ والسلام, and how can you be the one mentioned in the Ahadith? If you say, that you do not believe in, or accept the Hadith, (it is not something new) we already knew that you are a rejecter of the blessed word of Rasoolullah ﷺ. However, please tell us now, on what basis do you regard yourself as the promised Messiah? Is there any verse in the Holy Qur'an which directly, absolutely and with complete evidence, mentions that the descending of Hazrat Esa علیہ الصلوۃ والسلام is promised? So tell us! and if you cannot, then tell us from where did you get this about the promised one? Actually, you obtained it from the same Ahadith (which you refuse to believe in), so if you do not believe in the Hadith, from where will you bring the evidence of the 'promised one'?

شرم بادت از خدا و از رسول

All Praises be to Allah! The Muslims will never pay attention to such nonsense. Can it ever be possible that (Allah forbid, Allah forbid), they will regard the blessed words of Mustafa ﷺ as lies and the word of his

enemy as true? By Allah! Never! Especially when the enemy is one who is dreaming up his fantasy trying to use the leverage of His ﷺ blessed words.

In order to prove yourself as the 'promised one' the Ahadith you are using are true, but the descriptions, and the incidents, which you present, are lies (as you attribute it to yourself, which is baseless and lies).

أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتٰبِ وَتَكْفُرُونَ بِبَعْضٍ ۚ فَمَا جَزَآءُ مَنْ يَّفْعَلُ ذٰلِكَ مِنْكُمْ اِلَّا خِزْيٌ فِى الْحَيٰوةِ الدُّنْيَا ۚ وَيَوْمَ الْقِيٰمَةِ يُرَدُّوْنَ اِلٰٓى اَشَدِّ الْعَذَابِ ؕ وَمَا اللّٰهُ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ﴿۸۵﴾

'Therefore, do you bring Imaan (i.e. believe) in some of Allah's Commands, and (do you) reject some? So, what is the retribution for those who do so; except for this, that they are disgraced in this world; and they will be directed towards the most intense punishment on the day of Qiyaamat; And Allah is not oblivious to your conduct.' [Surah Al-Baqarah (2), Verse 85]

وَقِيلَ بُعْدًا لِّلْقَوْمِ الظَّالِمِينَ

'And it was said, 'Expelled be the unjust people''
[Surah Al-Hud (11), Verse 44]

وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

'And All Praise is due to Allah, The Rabb of the worlds'
[Surah As-Saf'faat (37), Verse 182]

Answer to the last Question

Now, nothing remains to be answered except the question of the enquirer about Imam Mahdi and the evil Daj'jal. With the Divine Guidance of Allah, here is the answer;

He said, is it mentioned or not in the Qur'an shareef about the existence of Hazrat Imam Mahdi and Daj'jal?

I say, it is there and in great detail

He said, if it is there then present the verse

I say, there is not just one verse, but there are numerous verses. Look at Surah An-Najm Shareef, Verse 3 and 4; Surah Fatah Shareef, the beginning of the last verse; the first four verses of the Surah which is the Heart of the Qur'an (Surah Yaseen), and other such incidents have been mentioned in abundance.

The Second Answer

(To get this answer) peruse the second preamble.

The Third Answer

Is the coming of Qadiani and is him being the 'Promised Messiah' mentioned in the Qur'an or not, if it is then present the verse, and if it is not, give the reason?

كَذَٰلِكَ الْعَذَابُ وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ

Such is the castigation, and indeed the castigation of the hereafter is the most intense. How good it would have been, had they known.
[Surah Al-Qalam (68), Verse 33]

All Praise be to Allah, that this brief response (answer) was completed on the 22nd of Ramadaan ul Mubaarak, on a blessed Monday, 1315 Hijri, and the name as per the date of completion is, As Saarimur Rabbani 'Ala Asraafil Qadiani.'

وصلی اللہ تعالٰی علٰی سیدنا و مولانا محمد و اٰلہ و صحبہ اجمعین و اٰخر دعوٰنا ان الحمد للہ رب العٰلمین واللہ سبحٰنہ و تعالٰی اعلم و علمہ جل مجدہ اتم و احکم

MUHAMMAD WHO IS WELL-KNOWN AS
HAAMID RAZA AL BAREILVI

محمد ن المعروف بحامد رضا البریلوی

عفی عنہ بمحمد المصطفٰی النبی الامی صلی اللہ تعالٰی علیہ و سلم